

# FAZAIL-O-MASAIL RAMADHAN

Rozah, Taraweeh, Eitikaf, Shab-e-Qadr,  
Zakat, Sadqa-e-Fitr, Eidul-Fitr, Nafil Rozow say  
muta'alliq Fazaail-o-Ahkam aur  
Jadeed Masail per mushtamil  
mukhtasar wa mufeed risaala



**Murattib**

*Mufti Shaikh Asadullah Yaser Hussami*

Arabic Lecturer of Tajweedul Quran Edu. Trsut Hyd.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Azeezam Mufti Asadullah Yasir sallamahu ek noujawan aalim-e-deen hain, khidmat-e-deen ke jazbe ke hamil hain. Maahe Ramazanul Mubarak ke fazail wa masail par unhone ek choota sa risalah murattab farmaya, roza, taraweeh, eitekaaf, sadqah-e-fitr, zakat se mutalliq bohot se zaroori aur ba-kasrat pooche jaane waale masail ka tazkirah kiya hai. Yeh masail agarche bohot si kitabon me mazkoor hain, lekin aisa choota kitabcha jin ko khareedna aur padhlana awaam ke liye aasaan hota hai kam dastyaab hain. Isliye yeh ek acchi, mufeed aur qabil-e-qadr koshish hai jis se awaam ko bohot nafe ki tawaqqu hai.

Muallif-e-kitaab housala afzaae ke layiq hain. Allah kare yeh koshish qabooliyat paaye aur awaam us se khoob muntafe ho.

Hazrat Moulana Shah Jamalur Rehman saheb

miftahi Damat barkatuhum

24-April 2014, 23-Jumadal Ula 1435h

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## Taqreez

Ahkaam-e-shariyat se waqifiyat har musalman ke liye zaroori hai. Maahe Ramazan me aqil, baaligh wa musalman par roza farz hai. Sahibe nisaab par zakat farz hai jiski adayigi aam tour par musalman ramazan me karte hain. Ramazan ke aakhiri ashrah me eitekaaf sunnat alal kifayah hai. Ramazan khatam hote hi agle din subah sadqah-e-fitr ka wujoob sahibe nisaab par aa'id hojata hai, aur din hi me namaz-e-eidul fitr adaa kijati hai. In sab umoor se mutalliq masail se waqifiyat zaroori hai.

Pesh-e-nazar kitabcha isi zaroorat ki takmeel hai. Allah jaza-e-khair de biradar azeez Shaikh Asadullah Hussami ko jinhone is zaroorat ki takmeel ki hai. Mousoof ne darje bala umoor se mutalliq phaile huie masail me se ahem masail ka intekhaab kiya hai, taake qarieen mukhtasar waqt me pesh-aamdah masail ko samajh saken aur uski roshini me roza aur eitekaaf adaa karen. Zakaat wa sadqaat nikalen.

Raqimul huroof ne kitaab ka harf harf padha hai aur tamaam masail ko durust paaya hai..... Dua hai ke Allah ta'ala mousoof ki is qalami kawish ko qabool farmaye aur duniya wa aakhirat ki falaah ka zariyah banaye. وماذا لك على الله بعزیز

Shahid Ali Qasmi

Motamad-e-Ta'leem

Al-Mahadul Aali Al-Islami, Hyderabad

30/shabaan 1434 hijri

10/july 2013

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## Taqreez

Ramazanul Mubarak Haq ta'ala shanuhu ka apne bandon par inaa'm-e-azeem hai. Is maahe mubarak me baaz khaas aamaal par bandon ke liye rehmat wa maghfirat aur jahannum se najaat ki khush khabri digayi hai. Un khaas aamaal me roza, taraweeh, eitekaaf aur muwasadah yani ghuraba parwari bhi shamil hain. Ikhtetaame Ramazan par eid aur sadqah-e-fitr ka bhi hukum bhi hai.

Aam tour se ilme deen se doori ki wajah se loog in ebadaton ki adayigi me mukhtalif qisam ki kotahiyan kar baithte hain, jis se neeki barbaad aur gunah lazim ke misdaaq teherate hain. Isliye ulema-e-kiraam ne har zamane me aam feheme andaaz me awaam ke liye mazkooarah ebadaton ke ahkaam wa masail jama karke shaya karne ka eahtemaam kiya hai. Azeezam Moulana Asadullah Yasir sallamahu deeni khidmaat me masroof hain. Aur mashallah likhne padhne ka bhi zouq rakhte hain. Yeh risala "Fazail wa Masail-e-Ramazan" unhi ka murattab kardah hai. Is aajiz ne unki khwahish par mashaghil ki wajah se sar-sari tour par dekha aur naafe paya hai. Jin kutub se unhone istifadah kiya wo khud motabar hain. Haq ta'ala shanuhu unki is saee ko sharf-e-qabool ataa farmaye. Ameen

Was salaam

Muhammad Abdul Qawi

Idara Ashraful Uloom, Hyderabad.

10-Ramadhan 1434h

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## Taqreez

Badi saadat ki baat hai ke hamare jamiya ke ustaaze hadith Mufti Asadullah Yasir Husammi saheb ne ek kitabcha ba-unwaan "Fazail wa Masaail Ramazan" murattab kiya jo mukhtasar aur sahal hone ke saath saath mustanad aur nafa baksh bhi hai. Chunke aksar logon ki badi kitabon tak rasayi na mumkin hai mousoof ne badi had tak kamiyaab koshish ki hai ke har kaso na kas tak iska fayida pahunche. Is kitaab se akabireen ki nisbat judi rehne ki wajah se banda yaqeen kaamil rakhta hai ke haq tala isko qabooliyat bakhshenge aur mazeed kaam karne ki toufeeq bhi haasil hogi. Allah ta'ala mousoof ke ilmo amal ko qubool farmakar darein ki sa'adat ka zariyah banaye. Ameen.

Hafiz Mohammad Ghouse Rashadi

Baani wa Nazim

Jamiyah Islamiyah Tajweedul Quran

Amberpet , Hyderabad

23-Rajab 1435h, 23-May 2014

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## Ramazan ki Azmat wa Fazeelat

Hazrat Salman kehte hain ke Nabi-e-Kareem ﷺ ne shaban ki aakhiri tareekh me ham logon ko waaz farmaya, ke tumhare oopar ek mahina araha hai jo bohot bada mahina hai, bohot mubarak mahina hai. Isme ek raat hain (shabe qadr) jo hazaron mahino se badhkar hai. Allah ta'ala ne uska roza farz farmaya aur uske raat ke qiyaam (yani taraweeh) ko sawaab ki cheez banaya hai. Jo shaqs is mahine me kisi neaki ke saath Allah ka qurb hasil kare aisa hai jaisa ke ghair ramazan me farz adaa kiya. Aur jo shaqs is mahine me kisi farz ko adaa kare wo aisa hai jaisa ke ghair ramazan me 70 farz adaa kare. Yeh mahina sabr ka hai aur sabr ka badla jannat hai. Aur yeh mahina logon ke saath hamdardi karne ka hai. Is mahine me mu'min ka rizq badha diya jata hai. Jo shaqs kisi rozah daar ka roza iftaar karaye uske liye gunahon ke maaf hone aur aag se chutkara paane ka sabab hoga, aur roze daar ke sawaab ke manind usko sawaab hoga. Magar us roze daar ke sawaab se kuch kam nahi kya jayega. Sahaba ne arz kiya ya Rasoolallah ﷺ ham me se har shaqs to itni wusa't (gunjayish) nahi rakhta ke roze daar ko iftaar karaye. To Aap ﷺ ne farmaya ke (peat bhar khilane par mouqoof nahi) yeh sawaab to Allah jalla shanuhu ek khajoor se koie iftaar karade ya ek ghoont paani pilade ya ek ghoont lassi pilade us par bhi marhamat farmadete hain. Yeh aisa mahina hai ke uska pehla hissa Allah ki rehmat hai aur darmiyani hissa maghfirat hai aur aakhiri hissa aag se aazadi hai. Jo shaqs is mahine me hilka karde apne ghulaam wa khadim ke boojh ko, Haq ta'ala shanuhu uski maghfirat farmadete hain aur aag se aazadi farmate hain. Aur 4 cheezon ki isme kasrat rakha karo jin me se 2 cheezen Allah ta'ala ki riza ke waaste aur 2 cheezen aise hain jin se tumhara charah kaar nahi (yani bohot zaroori hai). Pehli 2 cheezen jin se tum apne rab ko raazi karo wo Kalimah-e-Tayyibah aur Isteghfhaar ki kasrat hai. Aur doosri 2 cheezen yeh hain ke jannat ki talab karo aur aag se panah maango. Jo shaqs kisi roze daar ko pani pilaye Haq ta'ala shanuhu (Qiyamat ke din) meri houz se usko aisa paani pilayenge jiske baad jannat me dakhil hone tak payaas nahi lage gi.

(Mishkaat, 174)

## Rozah wa Taraweeh Ahkaam wa masail

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ  
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (البقرة)

*(Aye Imaan walo! tum par roze farz kiye gaye hain, jaisa ke tum se  
pehle logon par bhi farz kiye gaye the, taake tum muttaqi banjao)*

*(Al-Baqrah, 183)*

Roze ka maqsad yeh hai ke nafse insani kwahishaat aur aadaton ke shikanje se aazad hosake, uski shahwani quwwaton me eitedaal aur tawazun paida ho aur us zariyeh se wo sa'adate abadi ke gohare maqsood tak rasaayi haasil karsake aur hayaate abadi ke husool ke liye apne nafs ka tazkiyah karsake. Bhook aur payaas se uski hawas ki teezi aur shahwat ki hiddat me takhfeef paida ho. Aur yeh baat yaad aaye ke kitne miskeen hain jo naane shabeenah ke mohtaaj hain, wo shaitaan ke raaston ko uspar tang karde, aur aaza wa jawareh ko un cheezon ki taraf maail hone se rookde jin me uski duniya wa aakhirat dono ka nuqsan hai. Is lihaaz se yeh ahle taqwa ka lagaam, mujahideen ki dhaal aur abraar wa muqarrabeen ki riyazat hai.

Allamah Ibne Qayyim

(Zaadul ma'ad: 1/152)

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## Rozah-Ahkaam wa Masail

"Roza" ko arabi me soum kehte hain. Lughat me 'soun' kisi cheez se rokne ko kehte hain. Sharaee istelaah me roza naam hai "subah sadiq se lekar ghuroobe aaftaab tak khane, peene aur biwi se qurbat karne se apne aap ko roke rakhne ka."

Roza Islam ke 5 arkaan me se ek ahem rukun hai, hadith me hai:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ.....وَتَصُومُ رَمَضَانَ. (مشكوة)

*Islam ki byuniyaad 5 cheezon par hain (unme se ek) Ramazan ka roza rakhna hai.*

(Mishkaat,12)

Roze ki farziyat Quran-o-Hadith se sabit hai. Allah ta'ala farmate hain:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ  
لَعَلَّكُمْ تَتَّقُونَ (البقرة)

*Aye Imaan walo! tum par roze farz kiye gaye hain, jaisa ke tum se pehle logon par bhi farz kiye gaye the, taake tum muttaki banjao.*

(Al-Baqrah,183)

Hadith me Aap ﷺ ne farmaya:

جَعَلَ اللَّهُ صِيَامَهُ فَرِيضَةً

*Allah ne tum par is mahine ka roza farz kiya hai.*

Lihaza roze ka munkir kafir aur usko susti wa kahili se chood dene wala faasiq kehlayega.

## Roze ki fazeelat

Jannat ke 8 darwazon me se 1 darwaze ka naam rayyan hai. Wo sirf roze daron ke liye hai. Unke alawa koie aur usme dakhil nahi hosakta.

(Bukhari,1/254)

## Roza kin logon par farz hai

Roza farz hone ke liye mundarjah zail sharait ka hona zaroori hai:

- (1) Musalman hona,
- (2) Aqil hona (aqalmand hona),
- (3) Baaligh hona.



## Roze ki adayigi kin logon par farz nahi hai

Zail me zikr kiye jaane wale hazraat par roze ki adayigi fil-four farz nahi hai. Aur baad ramazan adaa karna zaroori hai:

- (1) Beemaar (jisko roza rakhna dushwaar ho),
- (2) Musafir,
- (3) Haiz-o-Nifaas waali aurat,
- (4) Haamilah (Jabke roza rakhne se nuqsaan ka ande- sha ho), aur
- (5) Murziyah (doodh pilane waali aurat)(Jabke roza rakhne se nuqsaan ka andesha ho)

## Fouth shudah roze ki qaza

Woh loog jo kisi uzare sharaee ki wajah se roza na rakh sake the unpar in rozon ki qaza wajib hoti hai. Woh loog yeh hain:

- (1) Musafir jisne masafate sharaee ki wajah se roza na rakha ho. Wazeh ho ke masafate sharaee 48 mile hai jo taqreeban 77.25 kilometer hain.
- (2) Beemaar jisne beemaari ke badh jaane ke andeshe se roza na rakha ho.
- (3) Haiz-o-Nifaas waali aurat.
- (4) Haamila aurat jis ko apne bachche ke baare me nuqsaan ka andesha ho.
- (5) Doodh pilane waali aurat.
- (6) Aisa mareez jiski sehet rooz ba rooz ghat ti jaaye, jisko fiqah me "shaikhe faani" (boodha) kehte hain uspar qaza waajib hone ke bajaye fidyah waajib hoga. Isme **dammah** ke mareez bhi shamil honge jo bagair "inhaler" ke istemaal ke roza na rakh sakte hon aur aaindah bhi sihat yaabi ki ummeed na ho.

## Fidyah ki miqdaar

Fidyah ki wazahat Quran me hai. فدية طعام مسكين (Al-Baqrah) ke fidyah ek miskeen ko khana khilana hai. Isliye har roze ke badle kisi miskeen ko 2 waqt aasoodgi se (peat bhar kar) khana khilade ya agar ghalla dena chahe ya uski qeemat, to sadqahe fitr ki miqdaar ke baqadar pouna 2 sear gehoon (yani 1 kilo 600gram gehu) ya uski qeemat de. Albatta agar fidyah dene ke baad roza rakhne ke qabil hojaye to phir uspar qaza wajib hogi.

Fidyah ek musth shuru ramazan me bhi diya jasakta hai aur akheer ramazan me bhi diya jasakta hai, isi tarah ramazan ke baad bhi diya jasakta hai.

## Wo baatein jinse roza tooth jata hai aur qaza ke saath kaffarah wajib hota hai

- (1) Bila uzar jaan boojh kar roza toodne ki wajah se kaffarah wajib hota hai. Masalan bila uzar khana khaliya.
- (2) Roze ki haalat me biwi se sohbat karne ki wajah se bhi roza tooth jaata hai. Agar cheh dukhool ke baad inzaal hua ho (sperm nikli ho) ya na hua ho (sperm na nikli ho)
- (3) Aisi cheez jo dawa ya ghiza ka kaam karti ho uski mamooli miqdaar ka bhi kha-pee lena. Usse bhi roza tooth jayega, qaza ke saath kaffarah bhi waajib hoga.
- (4) Khaini, gutka khane aur beedi, cigarette peene se bhi roza fasid aur kaffarah waajib hojayega.
- (5) Aisi cheez jisko elaaj ke liye ya yoon hi logon me khane ka mamool ho moojibe kaffarah hai.
- (6) Namak ki thoodi miqdaar khane se bhi roza tooth jata hai aur kaffarah waajib hoga.
- (7) Agar koie shaqs gheebat kare aur yeh samajh kar ke, ke uska roza tooth gaya, khana peena shuru karde to rozah tooth jayega. Kaffarah waajib hoga.
- (8) Sehri ka luqmah mooh me tha ke subah hogayi, nikaale bagair nigal gaya to qaza ke saath kaffarah wajib hoga.

## Zaroori wazahat

- (1) Roza todhne ki surat me qaza wa kaffar jab hi lazim hoga jabke ramazan ke roze me iski niyyat sehri ke waqt hi se karliya ho. Jaan boojh kar bila uzar suratan wa ma'nan koie cheez khale ya peele ya jima karle.

Bila uzar suratan khane se muraad yeh hai ke mooh ke zariyeh mede (stomach) me koie cheez pahunchayi jaaye.

Ma'nan khane se muraad aisi cheez ka khana jo ghiza ya dawa ki qisam se ho.

Suratan jima se murad biwi se sohbat karna. ma'nan jima se muraad aisa kaam karna jis se jima ki lazzat haasil hojaye.

- (2) Aur agar roze me jaan boojh kar sirf suratn khale ya peele jaise mooh se aisi cheez khaya ya piya jo ghiza ya dawa ke tour par istemaal nahi hoti. Masalan kankar ya petrol ka khana ya peelena. Isko sirf suratan khana kahenge ma'nan nahi. Lihaza roza tooth jayega qaza waajib hogi kaffarah nahi. Aur agar jaan boojh kar sirf

ma'nan khaliya ya peeliya yani aisi cheez mede (stomach) me pahunchaya jo nafa baksh hai aur ghiza ya dawa ke tour par istemaal ki jati hai. Lekin yeh cheez mooh ke bajaye naak se ya kisi aur jagh se mede tak pahunchayi jaaye to isko ma'nan khana peena kah jayega suratan nahi. Is surat me bhi sirf qaza waajib hoga kaffarah waajib nahi hoga.

Khulasa yeh ke roze ki haalat me khana peena ya jima karna jaan boojh kar (suratan aur ma'nan) paya jaaye tab hi qaza ke saath kaffarha waajib hoga. Aur agar dono suraton (suratan wa ma'nan) me se sirf ek hi surat paayi jaye to sirf qaza waajib hoga kaffarah waajib nahi hoga.

## Roze ka kaffarah

Musalsal 60 roze rakhe, agar roze nahi rakh sakta to 60 miskeeno ko 2 waqt ka aisa khana khilaye ke wo aasoodah hojaye. (peat bhar ke khale) ya fi-kas pouna 2 sear (taqreeban 1kg 600gms) gehoon ya uski qeemat de de.

Ek hi ramazan ka roza ek toda ho ya kaie, ek hi kaffarah lazim hoga.

Kaffare ke 60 roze qaza rozon ke elawah honge. Kaffare ke 60 roze musalsal rakhne honge baghair nagah. Agar ek din bhi nagah kiya to shuru se 60 roze musalsal rakhe ga. Pehle ke roze shumar nahi honge. Aur agar beemaar hojaye to bhi shuru se 60 roze musalsal rakhega.

(Fatawa Aalamgeer)

Agar aurat ko kaffare ke rozon ke darmiyaan haiz (maahwari) aajaye to wo paak hone ke fouri baad kaffarah ke baqiyah roze rakhegi. Use shuru se 60 roze rakhna nahi hai.

60 miskeeno ko khana khilane ki ijazat usi shaqs ke liye hai jo musalsal 60 din roze rakhne ki taqat na rakhta ho. Jisko roze ki taqat ho uske liye miskeeno ko khana khilana kafi na hoga.

Ek hi faqeer ko 60 din tak har rooz ek din ka ghallah dena ya har din 2 waqt ka khana khilana bhi jayaz hai. Albatta ek din me ek se ziyadah dino ka ghallah dena ya uski qeemat dena kafi na hoga. Agar de tab bhi ek hi din ka hoga aur ziyadah ka kaffare me shumaar na hoga.

Ek din ke ghalle ki miqdaar se kam dena durust na hoga.

## Wo battein jin se roza tooth jata hai aur qaza waajib hoti hai.

- (1) Agar roze daar ko zabardasti khiladiya jaaye to roza tooth jaata hai aur qaza waajib hoga.

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- (2) Khane peene ka irada na tha aur roza yaad bhi tha magar ghair iradi tour par khane peene ki cheez halaq se neeche utar gayi to rozah tooth jayega aur qaza wajib hogi.
  - (3) Apna thook baahar nikal kar nigal jaaye ya kisi aam shaqs ka thook nigal jaaye to roza tooth jayega. Sirf qaza wajib hogi. Agar shouhar aur biwi ek doosre ka thook ulfato muhabbat ki wajah se nigal le to kaffarah bhi waajib hoga.
  - (4) Jamaayi ya kisi wajah se mooh khula aur paani ya aoulah mooh ke zariyeh halaq me chala gaya to qaza waajib hogi.
  - (5) Aansoo ya paseene ka itni kaseer miqdaar me mooh me dakhil hojana ke uski namkeeniyat ka eahsaas hone lage to roza tooth jayega aur qaza waajib hogi.
  - (6) Kaan ya naak me dawa daalne se ya huknah yani peeche ke raaste se dawa chadhai jaaye to roza tooth jayega, qaza waajib hogi.
  - (7) Agar koie shaqs biwi ka boosa liya aur inzaal hogaya to roza tooth jayega aur qaza waajib hogi. Aur yahi hukum aurat ka bhi hai ke agar booso kinaar ki wajah se usko bhi inzaal hojaye to roza tooth jayega, qaza waajib hogi.
  - (8) Roze ki haalat me jalaq (musth zani) se bhi roza tooth jaata hai aur qaza waajib hoti hai.
  - (9) Dammah ke inhaler ke istemaal se bhi roza tooth jaata hai aur qaza waajib hoti hai.
  - (10) Sehri ka luqmah mooh me tha ke subah hogayi aur usko nikaal kar phir nigal gaya to qaza waajib hogi.
  - (11) Bhook aur payaas ki itni shiddat ke jaan jaane ka khatra ho uske liye roza toodne ki gunjaish hai aur qaza waajib hogi.
  - (12) Roze me bhool kar khaane ke baad yeh samajh kar ke roza tooth gaya, amadan khaale to roza tooth jayega. Albatta qaza waajib hogi.
  - (13) Roze daar yeh samajh kar iftaar karle ke ghuroobe aaftaab hochuka hai, halanke ghuroob nahi hua tha to roza tooth gaya aur qaza waajib hogayi.
  - (14) Kulli aur naak me paani daalne me itni ziyadati kare ke paani andar chala jaye, to roza faasid hojayega, qaza waajib hogi.
  - (15) Agar koie jaan boojh kar mooh bhar qey (vomiting) kare to roza faasid hojayega aur qaza waajib hogi.
  - (16) Agar koie shaqs baghair niyyat ke din bhar kuch bhi na khaye na piye to uska roza nahi hoga aur qaza waajib hogi.
  - (17) Kisi ne peeth ke zakham par ya dimaagh ke zakham par dawa lagayi jo peeth ya dimaagh tak pahunch gayi to roza faasid hoga aur qaza
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waajib hogi.

- (18) Roze ki haalat me khushboo daar oodh ka dhuwaan lene se roza faasid hojayega aur qaza waajib.
- (19) Agar batti ka dhuwan agar koie naak ya mooh me dakhil kare to roza fasid hojayega aur khud chala jaye to roza nahi tootega.
- (20) Agar koie jaan boojh kar roza toodle phir beemaar hojaye to kaffarah saqit hojayega sirf qaza waajib hogi bashart ye ke mareez aisa ho jiski wajah se roza toodna mubah hojata hai. Aur agar mareez aisa na ho to kaffarah bhi waajib hoga.
- (21) Qey (vomiting) huie aur qasdan halaq me wapass leliya, roza tooth jayega, qaza waajib hogi.
- (22) Agar koie aurat ki sharam gaah me doctor paani ya teal (oil) me ungliyan tar karke ya plastic ka dastana paani me dhookar ya uske oopar kisi tarah ki dawa laga kar ungliyan dakhil kiya to roza tooth jayega jaisa ke nursing home me hota hai. Aur agar khushk ungliyan ya khushk dastana pehen kar sharam gaah me dakhil kiya to roza faasid nahi hoga.
- (23) Aurat ki sharam gaah me kisi bhi tarah ki dawa daalne se roza tooth jayega.
- (24) Agar kisi aurat ki sharam gaah me ruie (cotton) ke phayse ke saath koie dawa roze ki haalat me rakhe to uska roza tooth jayega. Lekin agar iftaar ke baad rakhe aur roze ki haalat me baaki rahe to usse roza nahi toote ga.
- (25) Mubasharat ki wajah se yani roze ki haalat me shouhar, biwi ka aapas me baghair kisi cheez ko haail kiye sharam gaah ko milana, ke inzaal hojaye to roza tooth jayega. Qaza laazim hogi kaffarah nahi. Aur agar inzaal nahi hua to roza nahi tootega.

### **Wo suratein jin se roza nahi toothta**

- (1) Bhool kar khaane peene ya sohbat karne se roza nahi toothta. (Hidayah)
- (2) Kisi cheez ko sirf chabane se roza nahi toothta. Ta ham kisi zayiqe daar cheez ko chabana bhi makrooh hai.
- (3) Kulli karne ke baad mooh me tarawat baaqi thi jisko thook ke saath nigal liya to roza nahi tootega.
- (4) Halaq me aate ka ghubaar ya gardh ya dhuwan wagairah bila iradah dakhil hojaye.
- (5) Paani me ghusul kiya uski wajah se andaroone jism taree mehsoos ki, jism me teal (oil) lagaya aur masamaat ke zariyeh teal ka asar

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jism ke andar pahuncha to roza nahi tootega.

- (6) Qey az khud huie ziyadah ho ya kam ya jaan boojh ke ki lekin mooh bhar se kam ho to roza nahi tootega.
  - (7) Balgham ki qey jaan boojh kar mooh bhar bhi ho to roza na tootega.
  - (8) Kaan me paani jaane se roza nahi tootega. Albatta jaan boojh kar daalne se roza tooth jayega.
  - (9) Injection se roza nahi tootega. Albatta agar seedhe peat (stomach) me diya jaaye to roza faasid hojayege.
  - (10) Medical test me khuskh aalaat (dry instruments) mede (digestive system) tak pahunchaye jaaye to bhi roza nahi tootega.
  - (11) Daanth me chane ke daane se kam miqdaar me koie cheez atki huie thi usko nigal gaya to koie baat nahi. Haan agar mooh se bahar nikaal kar phir nigal liya to chaahe chane se kam ho ya ziyadah har surat me tooth jayega.
  - (12) Daanth se khoon nikla aur thook ke saath halaq tak pahunch gaya aur khoon ki miqdaar thook se kam ho to roza nahi tootega. Agar khoon ki miqdaar thook se ziyadah ho to roza tooth jayega.
  - (13) Zuban se sirf maza chaka, nigla nahi aisa karna makrooh (na-pasandedah) hai lekin roza nahi tootega.
  - (14) Naak me balgham tha use halaq ki jaanib kheench liya to roza faasid nahi hoga (yani nahi tootega).
  - (15) Glucose chadhane se bhi roza nahi toothta hai. Albatta majboori ke bagair mehez (sirf) taqat pahunchane ke liye glucose chadhana makrooh hai.
  - (16) Kaan me lakdi ya koie aur cheez daalne se bhi roza nahi toothta.
  - (17) "Endoscopy" se bhi roza nahi toothta.
  - (18) Sahri me is qadar khalena ke tulue aaftaab (sunrise) ke baad barabar dakaren aati rahen jin ke saath paani aata hai aur andar wapas chala jata hai, ya roze daar mooh se bahar pheenk deta hai dono hi suraton me roza faasid nahi hota.
  - (19) Roze me har tarah ki dawa kwaah liquid ki tarah ho ya jaamid (solid) geeli ho aank me daalna durust hai. Usse na roza tootega na makrooh hoga.
  - (20) "Vicks" ka soonghna jaise nazla wagairah me soongha jata hai usse roza nahi toothta.
  - (21) Oxygen se roza nahi tootega. Kyun ke yeh hawa hai aur hawa khane se roza nahi toothta.
  - (22) Nakseer phoont jaane se roza nahi toothta.
  - (23) Roze ki halat me eahtelaam hojaye (sperm nikal jaye) to roza nahi
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toothta.

- (24) Bure khayalaat ki wajah se, ya phir kisi na-mahram ko dekhne se inzaal hojaye (sperm nikal jaye) to roza faasid nahi hoga.
- (25) Raat me paan khaya, khoob gharghara karne ke baad bhi subah paan ki surkhi nazar aaye usse roza nahi toothta.
- (26) Baal ya nakhoon kaatne se bhi roza nahi toothta.
- (27) Miswaak karne se roza nahi toothta hai. Balke roze ki haalat me miswaak karna mazeed sawaab ka zariyah hai.

## **Musafir, Haaiza, Nufasa se mutalliq masaail**

- (1) Agar koie aurat subah saadiq se pehle (before day-break) roze ki niyyat karle, subah saadiq ke baad zawaale aaftaab se pehle ya baad haiza hojaye to uska roza sahi nahi hoga. Aur baad me qaza karegi. Khawateen me yeh jo baat aam hai ke agar koie khatoon saara din roze ki halat me paak thi aur theek iftaar se pehle use mahwaari shuru hojaye to bhi uska roza hojata hai" yeh bilkul ghalat hai. Aisi khawateen ka roza nahi hota aur wo us roze ki bhi qaza karegi.
- (2) Agar haiz subah saadiq tulu hone ke baad (after day-break) zawaale aaftaab se pehle (suraj ke dhalne se pehle) ya baad paak hojaye to roze daar ki mushabahat ikhtiyaar karegi. Yani baqiya din bagair khaye piye youhi guzaaregi.
- (3) Agar koie khatoon haiz rookne waali dawa istemaal kare taake ramazan ke poore roze rakh sake to ijaazat hai.
- (4) Ek shaqs safar ka iradah rakhta hai, ghar se roza rakh kar nikla, raaste me khayaal aaya ke roza toodhde, aise shaqs ko roza toodhne ki ijaazat nahi hogi. Ha doosre din roza na rakhne ki ijazat hogi. Agar kisi ne tood hi diya to uspar kaffarah laazim nahi hoga. Sirf qaza waajib hogi.
- (5) Musafir zawaal se pehle apne ghar pahunchta hai aur roze ki niyyat karleta hai to uska roza durust hoga, ba-shart yeh ke subah se zawaal tak kuch na khaya ho.

## **Makroohaat-e-Roza**

- (1) Bila uzar kisi cheez ka chakhna ya chabana.
- (2) Daant ki safaae ke liye gul, tambaaku ya koie khushboo daar paste ya phir mouth freshner ka istemaal karna.
- (3) Kulli ya naak me paani daalne me mubalaga karna.
- (4) Mooh me thook jama karna aur usko nigalna.
- (5) Sahri me itni takheer karna ke raat ke baaqi honae me shak hone

lage.

- (6) Biwi ka bosa lena jabke apne aap par qaaboo na ho.
- (7) Gusul waajib hone par subah saadiq tulu hone ke baad (after day break) fouri na nahana aur bila uzar takheer karna accha nahi, aur namaz-e-fajar chood kar nahane ko tulue aaftaab (sunrise) tak muakkhar karna aur din nikalne ke baad nahana bohut bura hai.

## Wo baatein jin se roza be-noor hojata hai

Zail me wo suratein zikr ki jarahi hain jo roze ko be-noor kardeti hai. Roohani eitebaar se roze ka rakhna, na rakhna barabar hojata hai.

- (1) Zubaan ka ghalat istemaal karna. Masalan gaali galooj karna, gheebat karna.
- (2) Kaan ka ghalat istemaal karna. Masalan gaane sunna, music wagherah sunna.
- (3) Bad-nigahi karna. Jaise T.V par aane waale programes, films dekhna. Lihaza eahtiyaat isi me hai ke hamesha hi isse parheez karein, aur is maahe mubarak me Allah ke liye eahtemaam se T.V ko band rakhen aur jo masail poochna ho unhen baraahe raast ulama se maloom karen ya mobile phone ke zariye se bhi maloom kiya jasakta hai. Umoomi tajarba yahi hai ke loog deeni programes ka bahana lekar T.V ko is maahe mubarak me bhi khula rakhte hain. Lekin T.V par aane waale ishteharaat (advertisements) wagherah ki wajah se bad-nigahi karne lagte hain. Aur baaz loog is maah me bhi T.V band nahi karte aur na hi is maahe mubarak me films wagera ko dekhne ko gunaaah samajhte hain. Yeh is maah ki naqadri hai aur khuda se muhabbat na hone aur be-khouf hojane ki baat hai.

## Wo baatein jo roze me makrooh nahi hain

- (1) Surma lagana.
- (2) Baalon me tael (oil) lagana.
- (3) Thandak ke liye gusul karna.
- (4) Miswaak karna.
- (5) Itr aur khushboo daar phool soonghna.

## Sahri ke eahkaam wa masaail

Roze me quwwat ba-haal rehne ke liye shariyat ne yeh sahoolat rakhi hai, roze daar subah saadiq se pehle sehri kare.

Aap ﷺ ne bohut si ahaadith me iski targheeb di hai. Ek jagah Aap ﷺ ne farmaya "Sehri khao, sahri me barkat hai." (Muslim,1/350)



Aap ﷺ ne farmaya: hamare aur ahle kitaab ke rozon ke darmiyaan 'sehri' se imtiyaaz hai. (Muslim,1/350)

Neez sehri ke mustahab hone par ummat ka ijma bhi hai.

- (1) Raat ke akheer hisse me sahri karna mustahab hai. Albatta itni takheer bhi na ho ke raat ke khatam hone ka andesha hojaye.
- (2) Sehri nizaamul aouqaat (time table) me maujood fajr ke waqt se 11 minute pehle khatam karde.
- (3) Agar azaan shuru hone ke baad bhi khaata raha, roza nahi hoga aur qaza waajib hogi.
- (4) Baaz loog jo yeh kehte hain ke azaan ke khatam hone tak khasakte hain wo bilkul ghalati par hai.
- (5) Sehri khate waqt roze ki niyyat karlen. Yani yeh khayaal karlen ke wo roza rakhne ke maqsad se sehri kar raha hai. Agar bhool jaye to zawaal-e-aaftaab se pehle pehle niyyat karle warna roza nahi hoga. Ramazan ke har din ke roze ki niyyat karna zaroori hai.
- (6) Niyyat asal me yeh hai ke dil se is baat ko samajh lena ke wo falan roza rakh raha hai. Ha agar zubaan se kare to behter hoga.
- (7) Kuch loog sehri me makhsos cheezon (anda, machli wagherah) ke khane ko roze ke liye makrooh samajhte hain aur na-pasand karte hain yeh baat bilkul ghalat hai aur aisi baaton ki shariyat me koie asal nahi hai.

## Iftaar eahkaam wa masaail

Hadith me hai ke jab tak loog iftaar me jaldi karte rahenge khair ke saath rahenge.

(Bukhari,1/263)

Ghuroobe aaftaab (sunset) ke saath hi iftaar karna masnoon hai. Sehri me takheer aur iftaar me jaldi karna mustahab hai. Ghuroobe aaftaab ka poora yaqeen hone ke baad hi roza khoolna chahiye ya phir qareebi masjid ke sairani ke baad.

Agar ghuroobe aaftaab ke yaqeen ke saath iftaar karliya, lekin baad me maloom hua ke abhi ghuroob nahi hua tha to qaza waajib hogi.

Aur agar gumaan tha ke suraj nahi dooba hai phir bhi iftaar kiya ab qaza ke saath kaffarah bhi waajib hoga.

Ghair muslim bhaiyon ki taraf se ba-touree hadiya di gayi cheezon se iftaar karna durust hai. Ba-shart yeh ke wo paak aur halaal ho.

## Roza khoolne ki dua

بِسْمِ اللَّهِ اللَّهُمَّ لَكَ حُمْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

*Mai Allah ta'ala ke naam se shuru karta hun, Aye Allah! maine tere hi liye roza rakha, tere hi oopar bharosa kiya aur tere hi rizq se iftaar kiya.*

Yeh dua roza khoolne se pehle aur baad me bhi padh sakte hain. Behtar yeh hai ke pehle padhle. Aur roza khoolne ke baad yeh dua padhe.

ذَهَبَ الظَّمَاءُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ

*Payaas bujh gayi, ragen tar hogayi aur sawaab saabit huwa agar Allah ne chaha. (Abu Dawod)*

Agar kisi ko dua yaad na ho to sirf bismillah padh kar bhi roza khool sakta hai.

Iftaar ka waqt dua ki qabooliyat ka waqt hai. Hazrat Ibne Abbaas ؓ se marwee hai ke roze daar ko iftaar ke waqt ek aisi dua ka haq diya jaata hai jo rad nahi hoti.

## Beroon mumaalik me muqem hazraat se mutalliq eahem masail

- (1) Agar koie shaksh beeroon mumaalik me rehta ho jaha ramazaan uske mulk se ek do rooz pehle hi shuru hojata hai, aur wo shaksh beeroon mulk 30 roze mukammal karke apne mulk pahuncha hai jab ke uske mulk me abhi 1 ya 2 roze baaqi hain, aisa shaksh apne mulk me eid nahi karega, balke apne mulk ke hisaab se baqiya roze mukammal karega phir eid karega. Albatta 3o se zaaid roze jo usne apne mulk me rakhe hain nafil shumaar honge.
- (2) Aise hi wo shaqsh jo apne mulk me ramazan ke roze rakh raha hai jahan ramazan deegar mumaalik (Saudi wagairah) ke muqabile me 1 ya 2 rooz baad shuru hota hai ab aisa shaksh apne mulk me 28 roze mukammal karke douran-e-ramazan hi in mumaalik ka safar karta hai jaha eid hain to wo shaqsh us mulk ke mutabiq eid karega aur baqiya roze eid ke baad qaza karega.

## Taraweeh eahkaam wa masaail

- (1) Namaze taraweeh me 20 rakaatein sunnate muakkidah hai aur uski jamaat bhi sunnat-e-muakkidah alal kifayah hai.
  - (2) Esha ki farz aur witar ke darmiyaan 20 rakaat namaz 2-2 rakaat karke padhna aouraton aur mardon par sunnate muakkidah hai.
  - (3) Poore ramazan me taraweeh me ek kalaame paak padhna ya sunna sunnat hai. 2 khatam karna fazeelat hai. Aur 3 kalaame paak khatam karna afzal hai.
  - (4) Namaze taraweeh me har 4 rakaat ke baad itni deir baithna jitni deir 4 rakaat padhne me lagi hai mustahab hai. Is se kam bhi baith sakte hain. Isme ikhtiyaar hai chahe tanha nafil padhe, tasbeeh padhe, tilawat kare ya khamoosh rahe. Ijtemaee zikr karna ya makhsoos aouraad wa azkaar zoor se padhna sunnat tareeqah nahi hai.
  - (5) Esha ki farz namaz se pehle taraweeh padhna sahih nahi hai. Agar padhle to dubara loutayega. Yeh hukum imam aur muqtadi dono ke liye hai.
  - (6) Auraton ki tanha taraweeh ki jamaat makroohe tehreemi hai. Agar padhle to hojayegi. Is surat me (a) Hafiza ladki saf ke beech me khadi hogi, (b) Qirat itni zoor se karegi ke sirf unki muqtadi aouratein sun saken. Kyun ke aourat ki aawaaz bhi qaabile satr wa fitna hai.  
albatta Hafiza khatoon ke lie Quran yaad rakhne ki niyyat se ba-jama'at Taraweeh padhana bidon tada-ee (yani atraaf o aknaaf ki auraton ko shirkat ki dawat diye bagher aur koi khaas ihtimam kiye bagher sirf gher ki auraton ko le-kar) mubah (jaiz) hai.
  - (7) Quran khatam hojane ke baad bhi mahina khatam hone tak taraweeh ka padhte rehna zaroori hai.
  - (8) Agar taraweeh ki namaz choot jaaye to koshish karke subah saadiq tak padhle. Agar nahi padh sake to taraweeh ki qaza nahi hai. Lihaza khoob toubah, isteghfaar kare. Iski aadat banalena bohot bada gunaah hai.
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## Zakat-eahkaam wa masaail

Zakat deene islam ka eahem tareen fareeza aur teesra rukn hai. Zakat ki farziyat ka munkir kafir aur islam se nikal jata hai. Zakat ko farz maante huie usko adaa na karne waala faasiq wa faajir aur Allah ke nazdeek zabardast pakad ke qaabil hai. Zakat ki rooh (sprit) khuda ka khouf aur uski itaa'at wa khushnudi haasil karna hai. Uski adaayigi ka nafsiyaati asar (psychological effect) yeh hai ke Allah par yaqeen me izaafa, nafs ka tazkiyah wa safae, karam wa sharafat, sakhawat wa fayyaazi ke jazbaat ko quwwat milti hai. Maal me barkat, dilon me ulfat wa muhabbat, muaashare (society) me khush haali aur ek doosre par eitemaad ki fiza qaa'im hoti hai.

Zakat ke silsile me eahem baat yeh zehen me rakhna hai ke zakat ki adayigi maaldaaron ki jaanib se fuqara wa mustahiqqeen zakat par eahsaan nahi hai ke zakaat dekar eahsaan jatlaya jaaye. Balke yeh ek fareeza hai jiska mehel wa masraf Allah ta'ala ne fuqara ko banaya hai. Jis tarah masjid ka adab wa eahteraam fareeza-e-namaaz ki adayigi ka mehel hone ki wajah se hai, theek usi tarah fuqara wa mustahiqqeen hazraat bhi sahib-e-sarwat, maaldaar logon ke liye qaabile ikraam wa eahteraam hai. Kyun ke wo fareezae zakat ke mehel wa masraf hain.

(Az Murattib)

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## Zakat-eahkaam wa masaail

Zakat islam ke 5 arkaan me se ek ahem rukun hai. Islam me zakaat ki eahmiyat ka andaaza is se kiya jasakta hai ke Quran-e-Shareef me 32 muqamaat par zakaat ki farziyat ka hukum sarahatan aaya hai. Allah ta'ala farmate hain:

اقيموا الصلوة واتوا الزكوة

*Namaz qaayim karo aur zakaat adaa karo.*

(Al Baqrah,43)

Hadith me Allah ke nabi ﷺ ne farmaya:

ان الله قد فرض عليهم صدقة تؤخذ من اغنياءهم فترد على  
فقراءهم

*Allah ne unpar zakat farz kiya hai, jo unke maaldaaron se lee jayegi  
aur unke fuqara ko di jayegi.*

(Mishkaat,155)

## Zakat na dene par waeed

Hazrat Abu Hurairah ؓ ne farmaya ke Allah ta'ala ne jis ko maal diya (dowlat mand banaya) aur wo uski zakat adaa na kare to uska wo maal qiyamat ke din ek ganje saamp ki shakal me bankar aayega jiski aankhon par 2 siyaah nukhte hoonge, phir wo saamp qiyamat ke din us (zakat adaa na karne waale) ke gale ka touq bana diya jayega. Phir wo saamp uske mooh ke dono kinare yani uski dono baanchen pakadega (aur dasta rahega) aur kahega "mai hoon tera maal aur mai hoon tera khazana." Phir Aap ﷺ ne yeh aayat tilawat farmayi: ولا يحسبن الذين ييخلون (Mishkaat,155)

## Zakat waajib hone ki sharaait

- (1) Musalmaan hona. Kaafir par zakat farz nahi hogi,
- (2) Baaligh hona. Na-baaligh par zakat farz nahi hai,
- (3) Aaqil hona. Jiska dimaaghi tawazzun kharaab hai uspar zakat waajib nahi hogi.

## Wo sharaait jo maal se mutalliq hain

- (1) Maal par mukammal milkiyat haasil ho. Yaani wo maal uski

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milkiyat aur qabzah dono me hon. Lihaza qarz par ligayi raqam agar cheh nisaab ke baqadar kyun na ho uspar zakat waajib nahi hai.

- (2) Maal haajate asliyah se zaaid ho. Yaani zaroori istemaal ke alawah itna maal ho jo nisaabe zakat ko pahunchta ho. Haajate asliyah se muraad rehaishe makanaat, istemaali kapde, gaadi, hifaazat ke hathiyaar, ghar ki zeebo zeenat ka samaan, heere jawaheraat, yaqoot aur qeemati bartan wagairah par zakaat waajib nahi.
- (3) Maal is layaq ho ke usme tijarat ke zariyeh izaafa ho sake. Fiqh ki istelaah me ise maale naami (yani badhne waala maal) kehte hai. Ghar me moujood sone chandi ke zewaraat jo khawateen istemaal me laati hai isi maal-e-naami me shumaar honge.
- (4) Maal par saal ka guzarna, yani koie shaksh ramazan ki pehli tareekh ko nisaabe zakat ke baqadar maal ka maalik hogaya aur aaindah ramazan ki pehli tareekh tak bhi wo nisaabe zakat ke baqadar maal ka maalik rahe to uspar zakaat waajib hogi. Darmiyaani saal me agar maal me kami ya ziyadati hojaye aur saal ke ikhtetaam par uske paas phir se nisaabe zakat ke baqadar na ho to zakat waajib nahi hogi. Agar darmiyaani saal me izaafa hua to uspar alag se saal ka guzarna zaroori nahi hai. Balke wo nisaabe zakat ke taabe hoga aur saal ke ikhtetaam par tamaam maal ki zakat nikalega.

### **Nisaabe Zakat ki miqdaar**

- (1) Agar sona 87 grams, 480 milligram kisi ki milkiyat me ho to uspar zakat waajib hogi.
- (2) Agar chandi 612 grams, 360 milligram kisi ki milkiyat me ho to uspar bhi zakat waajib hogi.
- (3) Naqad raqam ya samaane tijarat 612 gram, 360 milligram chandi ki qeemat ke baqadar ho ya zaaid ho uspar zakat waajib hogi.
- (4) Agar kisi ke paas sone ke saath kuch chandi bhi hai aur dono ki qeemat milakar 612 gram, 360 milligram chandi khareedi jaasakti ho to uspar zakat waajib hogi.

### **Zakat kis tarah adaa kijaye aur kis qeemat ka lihaaz kiya jaaye?**

- (1) Doosri ebadaton ki tarah zakat adaa karne ke liye bhi niyyat karna zaroori hai. Ya haqdaaron ko zakat dete waqt niyyat kare ya zakat ka maal alag karte waqt niyyat kare. Doosri surat me dete waqt niyyat karne ki zaroorat nahi hogi.
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- (2) Agar kisi ke paas sone chandi ke alaawa naqad raqam ya bank me mehfooz raqam ho, dukaan me moujood tijarati samaan ho to sab ki qeemat milale, agar koie qarz zimme me ho to utni miqdaar maal alag karne ke baad baqiya maal ka dhai feesad yani 1 hazaar par 25/- ke lihaaz se zakat adaa kare. Har maal ka alag alag hisaab karna zaroori nahi hai. Masalan 1 shaksh ke paas 1 lakh rupiye naqad raqam, 2 tola sona jiski qeemat-e-furookht 46 hazaar rupiye hai aur bank me mehfooz raqam 2 lakh rupiye hai aur maal-e-tijaarat hai jiski qeemat-e-furookht 1 lakh rupiye hai. Is tarah majmooe maaliyat 4,46000 huie. Ispar 1 lakh ka qarz hai. To 1 lakh kam karne ke baad 3,46000 hoti hai. Isme dhai feesad yani hazaar par 25/- zakat nikalenge. Zakat ki miqdaar 8650/- hoti hai.
- (3) Moujudah zamane me maahe ramazan me zakat nikalne ka riwaaj hochuka hai. Isliye ramazan me bhi nikalne ki gunjaish hai.

## **Tajireen (businessmen) ke liye zakat ki adayigi ka tareeqah**

- (1) Taajir hazraat saal me 1 martabah moujoodah maal ka jayiza le aur unki qeemate furookht mutayyan kare. Phir maale tijaarat ke elawa jo bhi sona, chandi aur rupiye hon sab ko shamil karlen agar kuch qarz ho to utni raqam kam karle. Ab jitna maal hoga uska 40 wa hissa batoure zakat adaa karenge.
- (2) Tajireen ke liye har rooz ka hisaab zaroori nahi hai. Balke jis tareekh ko sahibe nisaab hua tha har saal usi tareek ko dukaan me moujood samaan ki qeemate furookht mutayyan karke 40 wa hissa batoure zakat adaa karega.
- (3) Maale tijaarat me zakat adaa karne ke liye qeemate furookht ka eitebaar kiya jayega.
- (4) Dukaan ki khoobsoorati ya zaroorat ke liye furniture ya samaan par zakat nahi hai.
- (5) Kaar khane me ya printing press me jo machines hoti hain un par zakat waajib nahi hai. Albatta is se haasil hone waale manafee (profit) ko nisaab me shaamil karke zakaat nikaali jayegi.

## **Mustaraka karobar ke hissedaron ki zakat ka hukum**

Mustaraka tijarati company, factory wagera ke hisse daron (partners) ki zakat majmuah raqam aur maal (total investment) par waajib nahi hoti hai.

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Balke har hisse daar ki zakat uske hisse ke hisaab se adaa karna waajib hoga. Lihaza jiska hissa nisaab ko pahunchega uspar apne hisse ki zakat adaa karna waajib hoga. Aur jiska hissa nisaab ko nahi pahunchta hai uske paas uske alawa itna maal nahi hai ke jisko milakar nisaab mukammal hosakta hai to aise hisse daar par zakat hi waajib nahi. Aur jis ke paas shirkat ke hisse ke alawa itna maal hai jisko milakar nisaab mukammal hojata hai to uspar zakat waajib hojati hai, lekin wo apne hisse ki zakat apne tour par nikalega.

## **Ladki ki shadi ya zaroori cheezon ki khareedi ke liye jama kihuie raqam ki zakat ka hukum**

Ladki ki shadi ya zaroori cheezon ki khareedi ke liye jo raqam jama hai to saal guzarne par qaabile zakat amaal ke saath milakar uski zakaat nikaalni hogi.

## **Kiraye par di jaane waali cheezon ki zakaat ka hukum**

- (1) Baaz loog mukhtalif samaan kiraye par dete hain, unke samaan par zakat waajib nahi hoti. Balke us se haasil hone waale manaafe (profit) zaroorat se zaaid hon aur us par saal bhi guzar jaaye aur baqadare nisaab hon to us par zakat waajib hogi. Agar nisaab ke baqadar na ho aur wo shaqs pehle se nisaab ke baqadar maal ka maalik ho to ab un manaafe ko nisaab me shaamil karke zakat nikalega. Aur agar wo nisaab ke baqadar maal ka maalik nahi hai aur manaafe bhi nisaab ke baqadar nahi hai to ab uspar zakat nahi hai.
- (2) Kiraye ke makaan ka bhi yahi hukum hai.

## **Plot ki zakat ka hukum**

Jisne apni zaati zaroort ke liye ya waise hi plot khareeda ho aur tijaarat ki niyyat na ho to aise ploton aur jaidaad par zakat waajib nahi hogi. Aur agar tijaarat ki niyyat ho to zakat waajib hogi.

## **Provident Fund par zakat ka hukum**

P.F ki wasooli tak uspar zakat waajib nahi. Albatta wusooli ke baad nisaab me shaamil hogi aur guzre huwe saalon ki zakaat usme waajib nahi hai.



## Shares ki zakat ka hukum

Shares 2 tarah ke hote hain, 1. sana'ti, 2. tijarati.

(1) Agar shares ki noueyat sana'ti (industrial) ho yani uske zariyeh se machiniere aur alaat kharede jaate hon aur phir unse maal tayyar kiya jaata ho to usooli tour par machineries ki surat me jo sarmaya mehfooz hai uspar zakat waajib nahi honi chahiye. Ha jo hisse tijarat me lagaye jaye aur unko baaqi rakhte huwe company jo nafa de us se istifada kiya jaaye in hisson par zakat waajib hogi. Aur zakat in hisson ki asal qeemat ke lihaaz se adaa karni hogi jo khud company ko tasleem ho. Masalan company ke nazdeek uski qeemat 25/- hai to zakaat 25/- ke hisaab se nikali jayegi.

(2) Agar shares tijarati ho (jaisa ke asar-e-hazir ke muhaqqiq ulama ne shares ko mutlaq ek tijarat tasleem kiya hai aur yahi moujuda mahireene iqtesadiyyat (economists) ki raay hai). Yani is niyyat se kharide gaye hon ke qeemat badhne ke baad usko furookht kardenge to in shares ki zakat moujooda market ki qeemat ke hisaab se adaa karni hogi. Masalan market me is waqt yeh shares 250/- ke hisaab se furookht kiye jarahe ho to 250/- ke hisaab se qeemat laga kar zakaat adaa karni hogi.

## Bonds ki zakat ka hukum

- (1) Bonds qarz ki sanad aur uski dastaweez hai. Fiqhi istelaah me bonds ki haisiyat daine qawi ki hai. Isliye qarz ki wasooli ke baad guzishtah saalon ki zakaat adaa karni hogi.
- (2) Aaj kal bonds ki khareedo furookht hone lagi hai jo ke Islam me na jayaz aur haraam hai. Bonds me soodi shakal me jo raqam haasil ho usko bagair sawaab ki niyyat ke sadqah kardena waajib hai.

## Qarz (Loans) ki zakat ka hukum

- (1) Agar ek shaks ko qarz diya, qarz lene waale ka diwaaliyah hogaya ya muflis hogaya aur qarz waapas milne ki ummeed na rahi to aisi raqam ki zakaat nikaalna qarz dene waale par zaroori nahi hai. Albatta agar wo qarz wasool hojaye to saal guzarne par hi zakaat waajib hogi. Jabke qarz ki maaliyat nisaab ke baqadar ho ya wo pehle se saahibe nisaab ho to us raqam ko bhi pehle se moujood raqam me milaalega, chahe qarz waali raqam thoodi hi kyun na ho.
- (2) Agar qarz waapas milne ki ummeed ho ya samaane tijaarat ki qeemat khareedaar se milne ki ummeed ho to us par bhi zakat waajib hogi. Jitne saal bhi raqam aur baqaya maqrooz ke paas rahe utne saal ki zakat adaa karna zaroori hai.

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- (3) Wo qarz jo kisi maal ke badle me na ho, chahe usme uske amal ka dakhla ho jaise meher ya badle khula ya uske amal ka koie dakhla na ho jaise meeraas ya wasiyyat se haasil hone waala maal, yeh qarz jab wasool hojaye to saal guzarne ke baad zakat waajib hogi.
  - (4) Agar nisaab ke baqadar maal ka maalik hai aur uspar saal guzar gaya uske baad kisi wajah se maqrooz hogaya to is surat me zakat adaa karna waajib hai, agar cheh qarz poore maal ko ghearle.
  - (5) Nisaabe zakat ka maalik hone ke baad saal guzarne se pehle hi maqrooz hogay to zakaat waajib nahi hogi, ba shart yeh ke qarz itna ho ke wo shaks saahibe nisaab na rahe. Aur agar qarz adaa karne ke baad bhi nisaabe zakat ka maalik baaqi rehta hai to utne maal ki zakat waajib hogi.
  - (6) Qarz chaahe rupiye ki shakal me ho ya soone, chandi ki surat me, pehle qarz ke baqadar maal nikaal liya jayega uske baad bhi nisaabe zakat ka maalik baaqi rehta hai to zakat waajib hogi warna nahi.
  - (7) San'ati (industrial) wa taraqqiyaati (developmental) qarze jo sarkaari ya ghair sarkaari idaron se haasil kiye jaate hai aur unhen lambi muddat yani 10-12 saal me adaa karna hota hai usme usool yeh hai ke har saal qarz ki jitni qist adaa karni hai us saal utni raqam minhaa karke zakat ka hisaab kiya jayega, na ke poore qarz ka.

## Zakat kin logon ko di jaasakti hai

Allah ta'ala ne 8 logon ka tazkirah Quran-e-Majeed me kiya jin ko zakaat di jaasakti hai.

- (1) FUQARA: se muraad wo shaks jis ke paas samaane kifayat ka kuch hissa ho.
  - (2) MASAKEEN: se muraad wo shaks hai jiske paas kuch na ho.
  - (3) AAMILEEN: Is se muraad wo loog hain jinko haakime waqt zakat ki wusooli ke liye muqarrar kare. Deeni madaris ke muhassileen, aamileen iske misdaaq nahi hosakte. Kyun ke yeh haakim ki taraf se muqarrar nahi hote.
  - (4) AL-GHARIMEEN: se muraad ya to wo qarz dene wala hai jisne doosron ko qarz diya aur use wusool karne par qaadir na ho aur nisaabe zakat bhi uske qabze me na ho. Ya GHARIMEEN se muraad wo maqrooz hai jo saahibe nisaab ho lekin uspar itne logon ke qarz ki adayigi waajib ho ke agar wo adaa kare to saahibe nissab na rahe. In dono hazraat ko bhi zakat di jaasakti hai.
  - (5) AR-RIQAAB: Yani ghulaam. Quran me zakaat dene ka ek masraf ghulamon ko azaadi dilana bhi hai. Lekin yeh masraf aaj ke dino
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me paaya nahi jaata.

- (6) MUALLAFATIL QULOOB: Is se muraad wo kamzoor imaan waale ghareeb musalmaan hain jinke irtedaad me muftala hone ka andesha hai. Jaise bohot se dehaat jaha qadiyaniyat aue esaaiyat musalmano ko maali imdaad ke zariyeh murtad banane ki koshish kar rahe hain.
- (7) FI SABEELILLAH: Is se muraad mujahid hazraat hain jo samaane jihad haasil karne ki istetaat na rakhte hon ya safare jihad me maal khatam hogaya ho. Albatta choonke fuqaha ne madarise deeniyyah me padhne waale talaba ko bhi fi sabellillah me shumaar kiya hai lihaza unko bhi zakat di jasakti hai, ba-shart yeh ke wo maal daar na ho.
- (8) IBNUS SABEEL: Aisa musaafir jo haalate safar me mohtaaj hojaye, usko bhi zakat di jasakti hai. Fuqaha ne un logon ko bhi musafir hi ke hukum me rakha hai jo apne hi watan me moujood hon lekin apne maal tak unki rasaayi na ho.

## Note:-

- (1) Yeh baat zehen me rehni chahiye ke zakat mazkoraah logon me se usko de jo ziyadah zaroorat mand hon, aur zakat ka ziyadah haq daar hon. Lihaza pehle rishte daaron ko muqaddam rakha jayega, baad me kisi aur ko. Albatta halaat wa kaifiyyaat ke eitebaar se baaz martaba doosron ko zakat dena afzal hojata hai. Aaj ke dour me deeni madaris zakat ka behtareen masraf hain ke usme ghareeb talaba ki imdaad bhi hoti hai aur zakat dene waala ishaa'te deen ka zariyah bhi banta hai. Isliye fuqaha ne use dohree ajar ka sabab qaraar diya hai.
- (2) Zakat apne usool (dada, dadi, nana, nani isi tarah oopar tak) aur apne furoo (beta, beti, pota, poti, nawasa, nawasi isi tarah neeche tak) ko dena durust nahi. Aur biwi apne shouhar ko aur shouhar apni biwi ko bhi zakat nahi desakti. Baaqi sab rishte daaron ko zakat desakte hain.
- (3) Zakat ki raqam se masjid banana ya kisi rifahi kaam me kharch karna ya kisi lawaris ke kafan ka intezaam karna, iftaar party me kharch karna durust nahi hai.

## Wo loog jinko sadqah aur zakat dene me awwaliyat deni chahiye

Youn to jin 8 masarif ka zikar Quran me aaya hai unme se kisi ek ko bhi zakat ka maal dedena kaafi hai, lekin zakat lene waala jitna ziyadah haq

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daar hoga utna hi ziyadah zakat dene waale ko ajar hoga. Imam ghazali rehmatullahi alaih ne badi khoobi se unlogon ka zikr kiya hai jinko zakat wa sadqaat me awwaliyat (preference) deni chahiye.

- (1) Jinko zakat wa sadqaat diye jaaye wo neak (pious) aur muttaqi loog ho, is liye ke Aap ﷺ ne farmaya: "tum ahle taqwa hi ka khao aur ahle taqwa hi ko khilao."
- (2) Ulema jo ilm e deen ke husool me mashghool wa masroof hon, choonke husoole deen afzal tareen ebadat hai. Unki madad is ibadat me ta'awun hai.
- (3) Jo ghayyoor aur khuddaar hon, har kisi ke saamne apni zaroorat ko bayan nahi karte hon aur haat na phailate hon, unki zaroorat mandi unki zubaan se zaahir nahi hoti ho, balke unke chehre unke faqr aur mohtaji ke gawaah hon.
- (4) Deeni mashghooliyat ya duniyawi majboori ne unko ma'ashi eitebaar se (financially) kamzoor kardiya ho, ya wo maal kamane ki taqat na rakhte hon.
- (5) Aqriba ya rishte daar, ke unpar kharch karna dugne ajar ka baais hai. Sadqah ka ajar bhi hoga aur rishta wa qarabat (sila rehmi) ki riaayat bhi hogi.

## Zakat dene ke aadaab

- (1) Zakat dekar eahsaan na jatlaana. Isliye ke hadith me hai ke Allah ta'ala eahsaan jatlaane walon ka sadqah qabool nahi karte.
  - (2) Jisko zakat de raha hai usko takleef na de. Takleef baat se bhi hoti hai aur amal se bhi. Daatna, dhaptna, gharibi aur mohtajgi ka tana dena, be-mouqa zakat dene aur madad karne ka izhaar yeh sab takleef pahunchane me dakhil hai.
  - (3) Takleef deh sulook jaise fuqara wa masakeen ke saath sahi nahi hai. Isi tarah zakat wasool karne wale aur madaris ke sufara ke saath bhi yeh rawayyah had darjah na-munasib aur khuda se na darne ki baat hai. Aap ﷺ ne farmaya: "Haq ke saath zakat wasool karne wale Allah ke raaste me jihaad karne walon ke darjeh me hain." Isliye un hazraat ko apna muhsin samajhna chahiye, na ke mua'ashire (society) ka bojh.
  - (4) Zakat aur sadqaat ka aur ek adab yeh hai ke isme riya aur dikhawa na ho. Jahan tak hosake is tarah chupakar de ke kaano kaan khabar na ho. Riwayat me hai ke 7 aadmi wo hain jinko saayae khudawandi haasil hoga. Un me ek wo shaksh hai jo daayen haath se kharch kare aur bayein haath ko bhi uski khabar na ho.
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## Eitekaaf- eahkaam wa masaail

وعن ابن عباس رضي الله عنه أن رسول الله ﷺ قال في المعتكف هو يعتكف  
الذنوب ويجزى له من الحسنات كعامل الحسنات كلها

*Hazrat Ibne Abbas رضي الله عنه se riwayat hai ke Rasoolullah ﷺ ne eitekaaf  
karne wale ke haq me farmaya: wo gunahon se mehfooz hojata hai aur  
uske liye nekiyaan usi tarah darj hoti rehti hai jis tarah ke nekiyon ke  
karne wale ke liye darj hoti hain.*

(Ibne Majah, 127)

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## Eitekaaf-ahkaam wa masaail

Masjide ba-jamaat me ebadat ki niyyat ke saath ya aurat ka ghar ke kisi kamre me roza aur eitekaaf ki niyyat se tehera eitekaaf kehlaata hai.

### Eitekaaf ki fazeelat

Huzoor ﷺ wafaat farmane tak har saal ramazan ke aakhiri ashre me eitekaaf ka eahtemaam farmate rahe. Wafaat wale saal 20 din ka eitekaaf farmaya.

Agar koie ek din bhi khuda ki raza ki khaatir eitekaaf kare, to Allah uske aur dozakh ke darmiyaan 3 bade khandakhein aad farma dete hain. (Ibne Majah, 127)

### Eitekaaf karne wale se mutalliq sharait

- (1) Musalman hona,
- (2) Aaqil hona,
- (3) Janabat aur haiz-o-nifaas se paak hona,
- (4) Niyyat karna,
- (5) Roza rakhna. (yeh waajib aur masnoon dono tarah ke eitekaaf ke liye zaroori hai. Nafil ke liye zaroori nahi hai.

### Eitekaaf kaha kiya jaaye?

- (1) Mard ke liye aisi masjid jaha namaz ba-jamaat hoti ho.
- (2) Aurat ke liye masjide baith yani ghar ka aisa kamrah ya wo jagah jo namaz ke liye khaas kardiya gaya ho.

### Eitekaaf ka hukum

Aakhiri ashre ka eitekaaf sunnate muakkidah kifayah hai. (Yani agar mohalle ka ek bhi aadmi agar eitekaaf keliye na baithe to sab mohalle ke loog gunehgaar honge. aur agar ek shaks bhi eitekaaf kar liya to sab ki jaanib se kaafi hojayega. Lekin behtar yeh hai ke har shaks baithne ki koshish kare).

Pehla ashra (1-10 ramazan) Doosra ashra (11-20 ramazan) ka eitekaaf mustahab hai.

### Eitekaaf me baithne ka waqt

20 ramazan ke suraj ke ghuroob hone se pehle eitekaaf me baithe. Agar ghuroob ke baad aaye to sunnat eitekaaf shumaar na hoga.

## **Eitekaaf karne waale ke hudood**

- (1) Eitekaaf me baithne waala shaks masjid ke hudood se bila zaroorat aur baghair uzar ke bahar nahi jasakta. Masjid ke hudood se muraad yeh hai ke jaha tak ka hissa khaas namaz padhne ke liye mutayyan kiya gaya hai wo masjid ke hukum me hone ki wajah se qaabile eahteraam hai. Aur motakif ko usi jagah me tehre rehna hai.
- (2) Agar bila uzare sharee wa tabaee namaz ke liye mutayyan hisse se bahar nikle to guneh gaar hoga. Balke sahi qoul ke mutabiq eitekaaf faasid hojayega.
- (3) Wuzu khana, ghusul khana, istenjaj khana ki jagah, namaze janaza padhne ki jagah, imam ka kamrah, masjid ka samaan rakhne ka godaam, gate se bahar dakhil hone ki seedhi, gate ke paas jaha joote chappal chodte hain sab masjid ke hudood se bahar hain. Baaz masjidon me sehen hota hai. Agar wo aain masjid ka hissa na ho to use bhi masjid ke hudood se bahar samjha jayega. In jaghon par bila uzare sharaee wa tabaee waqt guzaarna makrooh aur gunaah hai. Raajeh qoul ke mutabiq eitekaaf tooth jayega.
- (4) Masjid ka oopari hissa jis par jaane ke liye seedhiya bahar se hon usme eitekaaf masnoon nahi hoga. Ha agar seedhiyan masjid ke andar se ho to hoga.

## **Eitekaaf toothne ki suraton ka bayan**

- (1) Bila uzare sharaee wa tabaee masjid ke bahar nikalna.
- (2) Aurat ka masjide baith se bila uzar bahar guzaarna.
- (3) Biwi se hambistari karne se eitekaaf tooth jata hai. Chahe amadan ho ya bhool kar, din me ho ya raat me, masjid me ho ya masjid ke bahar.
- (4) Haiz-o-nifaas ka khoon aane se eitekaaf tooth jata hai.
- (5) Din me jaan boojh kar khana khane se. Kyun ke jaan boojh kar khana khane se roza tooth jata hai aur bagair roze ke eitekaafe masnoon nahi hota.

## **Eitekaaf na toothne ki suratein**

- (1) Eitekaaf ki haalat me motakif baaligh hojaye is se eitekaaf nahi toothta.
- (2) Motakif ko eahtelaam hojaye.
- (3) Namaze jumah ke liye kisi jamiyah masjid me jana, jab ke khud us masjid me jumah na hota ho. Is se eitekaaf nahi toothta. Albatta agar

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deir tak wahi teher gaya to aisa karna makrooh hai.

- (4) Din me bhool kar khane se. Kyun ke bhool kar khane se roza nahi toothta hai.
- (5) Ladayi jhagadah aur gaali galooj agar cheh bohot bure kaam hain magar is se eitekaaf nahi tootega. Albatta aisa karna masjid me sakth gunaah hai.
- (6) Eitekaaf me kisi ka maal baghair ijazat istemaal karlena ya khalena. Is se eitekaaf nahi tootega. Magar baghair ijazat kisi ki koie cheez bhi lena durust nahi hai.

## **Eitekaaf ki haalat me mubaah (jayaz) kaam**

- (1) Ghuroobe aaftaab (sunset) ke baad tulue subah saadiq (day break) tak khana peena,
- (2) Sona,
- (3) Kapda badalna,
- (4) Teal (oil) lagana agar cheh khushboo daar ho,
- (5) Masjid me samaan laaye baghair aisi khareedo furookth karna jo ahelo ayaal ke zarooriyaate zindagi ke liye ho,
- (6) Baal banwana, is tour par ke masjid me na gire,
- (7) Deeni wa mubaah guftagu karna,
- (8) Kangah karna,
- (9) Aaraam ke liye masjid me bistar aur zaroori samaan lana.

## **Eotekaaf todhne ki jayaz suratein**

Zail me wo suratein zikr ki jarahi hain jin me se baaz me eitekaaf ka todhna jayiz aur baaz me waajib hai.

- (1) Eitekaaf ki haalat me aisa shadeed bimaar hojaye ke masjid me elaaj mumkin na ho, to eitekaaf todhna jayaz hai.
  - (2) Agar janaze ki namaz padhne waala koie na ho, janaze ko dafnane wala koie na ho to is maqsad ki khatir todhna jayaz balke waajib hai.
  - (3) Aag me jalne waale ya paani me doobne waale ko bachane ke liye aur aag bujhane ke liye eitekaaf todhna jayaz hai. Aur agar uske alawa koie na ho to waajib hai.
  - (4) Motakif ko apni jaan o maal ka khouf ho.
  - (5) Ma, baap, biwi bachcho me se koie sakth bimaar ho aur uske elawa koie na ho to eitekaaf ka todhna jayaz hai.
  - (6) Haq ki gawahi dene ke liye agar jana pade to eitekaaf todhna jayaz hai.
  - (7) Agar masjid munhadim hojaye to fouri doosri masjid me muntaqil
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hojaye.

## Eitekaaf ko makrooh karne waale kaam

- (1) Masjid me ba-qayidah tijarat karna,
- (2) Ghair mubaah guftagoo karna,
- (3) Ebadat ke khayal se khamoosh rehna,
- (4) Mobile phone par games khelna aur bila zaroorat mobile phone ka istemaal karna.

## Eitekaaf ki qaza

Agar eitekaaf faasid hojaye to ek din ki qaza karega. Aur baqiyah eitekaaf nafil ki haisiyat se poora karega. Albatta eahtiyat poore 10 dino ki qaza karne me hai.

## Motakif ke mashaghil

- (1) Motakif ka eitekaaf karna khud ebadat hai lihaza jin kamon me deeni ya dunyawii nafa na ho unse parheez kare.
  - (2) Ramazan ko Quran se khaas nisbat hai, lihaza tilaawate Quran ka khoob eahtemaam kare. Jitni martaba Quran khatam karsakta hai kare. Albatta kam az kam ek martaba poori Quran khatam karne ki koshish kare.
  - (3) Nafil ebadaton ka bhi khoob eahtemaam kare.
  - (4) Tahajjud ka khoob eahtemaam kare, kyun ke tahajjud neak logon ka tosha hai.
  - (5) Motakif ko chahiye ke duaon ka eahtemaam kare. Khaas kar raat me aah wa zaari ke saath khoob apne liye aur saare musalmano ke liye dua kare. Isliye ke dua ebadat ka maghz hai. Balke khud ebadat hai.
  - (6) Motakif ki agar farz namazein chooti huie ho to unki qaza karna yeh nawafil padnhe se ziyadah behtar hai.
  - (7) Deeni kitabon ka mutala rakhe.
  - (8) Jitna ziyadah hosake daroode shareef ka eahtemaam kare.
  - (9) Khamoosh na rahe, balke mukhtalif zikr o azkaar se apni zubaan aarastah rakhe. Kyun ke ebadat samajh kar khamoosh rehna yeh majoosiyon ka roza hai.
  - (10) Motakif ke liye behtar hai ke din bhar ka nizatul amal (time table) tayyar karle aur uske mutabiq amal kare taake waqt zaaya na ho.
  - (11) Agar koie aalim bhi masjid me motakif ho to unse khoob masail daryaaft kare. Kyun ke deen ka zaroori ilm haasil karna jis se halaal o haraam, jayaz wa na- jayaz, neeki aur gunaah me tameez karna
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aajaye farz hai.

## Shab-e-Qadr

عن عائشة رَضِيَ اللهُ عَنْهَا قالت قال رسول الله ﷺ تخروا ليلة القدر في الوتر من العشر الاواخر من رمضان.

Hazrat Ayesha رَضِيَ اللهُ عَنْهَا se riwayat hai wo bayan karti hai ke rasoolullah ﷺ ne farmaya shabe qadar ko ramazan ke akheer ashre ki taaq raton (21, 23, 25, 27, 29) me talash karo.

(Bukhari, 1/270)

عن عائشة رَضِيَ اللهُ عَنْهَا قالت قلت يا رسول الله ﷺ اى ليلة ليلة القدر ما اقول فيها قال قولى اللهم انك عفو تحب العفو فاعف عني

Ummul mumineen Hazrat Ayesha رَضِيَ اللهُ عَنْهَا se riwayat hai wo bayan karti hai: ke mai ne arz kiya ya rasoolullah ﷺ mujhe batladijiye ke agar mujhe shabe qadr ka pata chal jaye (yani shabe qadr ka paan aur dekhna mujhko naseeb hojaye) to us waqt kya dua maangu? Aap ne farmaya: yeh dua padho

"Allah humma innaka affuwwun, tuhibbul afwa fa'fuanni"

Aye Allah beshak tu bohot maaf karne waala hai maaf karne ko pasand bhi karta hai pas tu mujhe bhi maaf farmade. (Ibne majah, 274)

(Tirmidhi)

# **Sadqatul Fitr**

## **Aahkaam o masaa'il**

## Sadqah-e-Fitr

Hazrat Amr ibne shuaib riwayat karte hain ke apne baap se, wo apne dada se ke Nabi-e-Kareem ﷺ ne makkah ki galiyon me ek munadi bheja ke eaylaan karde: Agaah hojao! har musalmaan par sadqah-e-fitr waajib hai, chahe mard ho ya aourat, azaad ho ya ghulaam, chota ho ya bada.(Tirmidhi,1/146)

### Sadqah-e-Fitr kin logon par waajib hai?

Har musalmaan jo buniyaadi zarooriyaat ke elawah nisaab ke baqadar maal ka maalik ho uspar sadqah-e-fitr waajib hai. Chahe wo musafir ho ya muqem, aurat ho ya mard, na-baligh ho ya baligh ya majnoon.

- (1) Na-baligh aur majnoon jo nisaab ke baqadar maal ke maalik hon us maal se unke zimmedaar sadqah-e-fitr nikalenge.
- (2) Wo shaksh jisne ramazan me roze nahi rakhe uspar bhi sadqah-e-fitr waajib hai.
- (3) Wo mareez hazraat jo roze ke bajaye fidya de rahe hain unpar bhi sadqah-e-fitr waajib hai.

### Sadqah-e-Fitr waajib hone ke liye maaldari ka me'yaar

Yeh baat zehen me rehna chahiye ke sadqah-e-fitr waajib hone ke liye maaldaari shart hai. Aur maaldaari ka meyaar yeh hai ke ek musalmaan ke paas apne ahel-o-ayal ki bunyaadi zarooriyaat-e-zindagi ke elawah 612 gram, 360 milligram chandi ya 87gram, 480 milligram sona ya maal ya raqam ya koie bhi zaroorat se zaaid cheez itni miqdaar me ho ke 612 gram, 360 milligram chandi ki qeemat ko pahunch jaye uspar bhi sadqah-e-fitr waajib hai.

### Zarooriyaate Zindagi se muraad

Zaooriyaate zindagi se muraad rihaishi makaan (residence), istemaal ke kapde chahe barabar istemaal hote ho ya mosame garma wa sarma ke alag alag kapde hon, isi tarah khaas mouqon ke liye taqreebaat wagairah ke waaste rakhe hon, bartan ghar ke samaan jo rooz marrah istemaal ke hon ya mehmano ki ziyafat ke mouqe par, khadim, phone, ek gadi, ek saal ke baqadar khane ki cheezen garz yeh ke wo tamaam cheezen buniyaadi zaroorat me daakhil hain jin ke baghair insaani zindagi ka guzar dushwaar

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ho. Aur isme afraad-o-ashkaas ke martabon ke farq ka lihaaz bhi kiya jayega.

## **Sadqah-e-Fitr kin logon ki taraf se dena hai aur kin ki taraf se nahi dena?**

- (1) Apni zaat ke alawah un logon ki taraf se bhi dena waajib hai jin par kaamil wilaayat haasil ho. Aur jo zeere parwarish hon. Isme na-baligh bachche, bachchiyan aur majnoon aoulaad kwaah baligh ho ya na-baligh dakhil hai.
- (2) Sadqah-e-Fitr apne saheehul aqal baligh aoulaad ya biwi ki taraf se nikaalna waajib nahi. Lekin agar nikaalde to behter hai. Adayigi hojayegi.
- (3) Yateem pote, potiyan nawase, nawasiyon ka sadqah dada aur nana par waajib nahi.
- (4) Bahu ka sadqah-e-fitr khusar par waajib nahi.
- (5) Ek bhai par doosre bhai ka sadqah-e-fitr nikaalna waajib nahi.
- (6) Mooh boli aoulaad ki jaanib se bhi nikalna waajib nahi.
- (7) Walidein ki taraf se nikalna bhi waajib nahi hai. Agar cheh walidein aoulaad ki kifalat me hon. Lekin agar koie aoulaad unki ijazat se nikaalde to bhi adaa hojayega. Aur agar baghair ijazat ke nikaalde to bhi adaa hojayega. Agar walidein uski kifalat me na ho to bila ijazat adaa na hoga.
- (8) Ghar ke noukaron ki taraf se nikaalna waajib nahi.

## **Sadqah-e-Fitr waajib hone ka waqt**

- (1) Eidul fitr ki subah saadiq tulu hone ke baad sadqah-e-fitr waajib hota hai.
  - (2) Ramazan ya ramazan se pehle bhi sadqah-e-fitr nikaal sakte hain. Albatta eidul fitr ki subah saadiq ko nikaalna mustahab hai.
  - (3) Agar koie subah saadiq se pehle margaya ya maaldaar ghareeb hogaya to sadqah-e-fitr waajib nahi hoga.
  - (4) Agar koie aadmi subah saadiq se pehle musalmaan hojaye ya faqeer maaldaar hojaye ya baccha paida hojaye to in tamaam par sadqah-e-fitr waajib hoga.
  - (5) Agar koie subah saadiq ke baad margaya ya maaldaar ghareeb hogaya to uske zimme se sadqah-e-fitr khatam nahi hoga, balke adaa karna padega. Albatta jo shaksh subah saadiq ke baad musalmaan ho ya ghareeb maldaar hojaye ya bachcha paida hojaye
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to in tamaam par sadqah-e-fitr waajib nahi hoga.

- (6) Agar kisi ne eidul fitr ke din nahi nikala phir bhi saqah-e-fitr uske zimme waajib rahega. Har haal me marne se pehle dena hoga. Aur ab uska hukum aam sadqaat ka hoga. yani sawaab me kami hojayegi, is liye ke Aap ﷺ ne farmaya sadqah-e-fitr namaz-e-eid se pehle adaa kiya jaaye to sadqah-e-fitr maqbool hota hai aur namaz ke baad adaa kiya jaaye to aam sadqaat ki tarah ek sadqah shumaar hota hai.

## Sadqah-e-Fitr ki miqdaar

- (1) Hadith me jin cheezon ke zariyeh sadqah-e-fitr nikaalne ka hukum hai wo khajoor, jou, be-poost jou, kishmish, gehoon, aata aur paneer hai.

In tamaam cheezon me se jis se bhi nikale adaa hojayega. Albatta agar gehoon ke zariyeh nikalna chahe to nisf saw yani taqreeban 1 kilo, 590 gram hona zaroori hai. Gehoon ke alawah baqiyah cheezon se nikalna ho to ek saw yani taqreeban 3 kilo, 180 gram hona zaroori hai.

- (2) Hadith me zikr ki gayi cheezon ke elawah sadqahe fitr nikaalna ho jaise chawal wagairah to oopar zikr ki gayi cheezon me se kisi ek ko mutayyan karke uski qeemat ka andaza karke phir uski qeemat ke zariyeh chawal khareed ke diye jayenge. Masalan agar gehoon ko meyaar banaya to poun 2 kilo gehoon ki jo qeemat ho us qeemat me jitna chawal aasakta hai khareed kar diya jaaye. Ya phir khajoor ko meyaar banaya to saadhe 3 kilo khajoor ki jo qeemat ho us qeemat me jitna chawal wagairah aasakta hai khareed kar diya jasakta hai.
- (3) Sadqah-e-Fitr qeemat ke zariyeh se bhi nikala jasakta hai. Agar gehoon ke zariyeh adaa karna chahe to 1 kilo 590 gram gehoon ki qeemat jo bhi ho wo mustahiq ko de. Gehoon ke alawa se dena chahe to saadhe 3 kilo khajoor ki jo qeemat hogi adaa karde.

## Sadqah-e-Fitr ka masraf

- (1) Har us musalmaan ko sadqah-e-fitr dena jayaz hai jo saahibe nisaab na ho.
- (2) Isi tarah sayyad hashmi bhi na ho.
- (3) Apne usool yani baap, dada, maa, nana wagherah ko nahi desakta.
- (4) Apne furoo yani aoulaad, beta, beti, pota, poti, nawasa, nawasi wagairah ko bhi nahi desakta.
- (5) Shouhar biwi ko aur biwi shouhar ko nahi desakti.

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- (6) Iske alawh baaqi rishtedaar bhai, behen, chacha, chachi, khala, phoopu, mama, mami aur unki aoulaad, razaee walidein, razaee aoulaad, soutele walidein, souteli aoulaad , bahu, damaad aur susar ko desakte hain. Ba-shart yeh ke yeh sab mustahiq hon aur saahibe nisaab na ho aur na hi hashmi hon.
  - (7) Rishte daaron ko bhi sadqah-e-fitr dene me tarteeb ka lihaaz karna munasib hai. Ke pehle jo rishte me sab se ziyadah qareeb hai usko phir uske baad wale ko. Masalan bhai, behen ko aur phir unki aoulaad ko, phir chacha wagera ko. Agar iske khilaaf kiya jaye to bhi koie haraj nahi.
  - (8) Agar rishte daaron me na ho to padosi ko dega agar mustahiq hon. Phir apne gaaon ya mohalle waalon ko phir apne sheher walon ko. Isi tarah maqrooz wa musafir ko bhi dena jayaz hai.
  - (9) Deeni madaris ke mustahiq talaba ko bhi dena jayaz hai.
  - (10) Jin logon ko zakaat di jasakti hai unhi logon ko sadqah-e-fitr bhi diya jasakta hai.
  - (11) Kafir, mushrik ko sadqah-e-fitr dena jayaz hai. Lekin behtar yeh hai ke musalmaan ko diya jaye.
  - (12) Ek sadqah-e-fitr ko kaie fuqara ya mustahiqqeen me taqseem karna jayaz hai. Taham behtar yeh hai ke ek hi ko de.
  - (13) Ek sadqah-e-fitr ek ghareeb ko diya jasakta hai.
  - (14) Chand afraad ke sadqah-e-fitr ko ek hi shaksh ko diye jasakte hain.
  - (15) Masjid ke liye dena jayaz nahi hai.
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# Eid-ul-Fitr

## Ahkaam o masaa'il

Rasoolullah ﷺ ne farmaya ke jab Eidul Fitr ka din aata hai to khuda ke farishte tamaam raaston ke kinaro par khade hojate hain aur kehte hain ke: "Aye musalmano! rab ke paas chalo jo bada kareem hai aur neeki aur bhalayi ki bateein batata aur us par amal karne ki toufееeq deta hai. phir us par bohot ziyadah inaam deta hai. Tumhe uski taraf se taraweeh padhne ka hukum diya gaya, tum ko din me roze rakhne ka hukum diya gaya. To tum ne roze rakhe aur apne rab ki ita'at guzari ki. To ab chalo apna inaam le lo. Aur jab loog eid ki namaz padh chukte hain to khuda ka ek farishta eaylaan karta hai ke aye logo! tumhare rab ne tumhari bakhshish farmadi, pas tum apne gharon ko kamiyaab wa kaamraan louto! Yeh eid ka din inaam ka din hai, aur is din ko fariston ki duniya me inaam ka din kaha jata hai.

(Targheeb-o-Tehreeb)

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## Eid ka din

29 Ramazan ko agar chaand nazar aajaye to aaindah kal eid ka din hoga. Warna 30 din mukammal kiye jaye, phir aaindah kal ekkum shawwaal ko eid ka din hoga.

### Eid ki namaz ka waqt




- (1) Jab suraj tulu hojaye aur namaz ka waqte makrooh (taqreeban 15 minute) khatam hojaye to eidein ki namaz ka waqt shuru hota hai aur zawaal tak rehta hai. Is dowraan jab chaahe namaz-e-eid adaa ki jasakti hai.
- (2) Eidul fitr me namaz se pehle sadqah nikaalna hota hai. Isliye isme kisi qadar takheer masnoon hai. Albatta eidul azhaa ki namaz jald padhna mustahab hai.

### Namaz-e-Eid kin logon par waajib hai?

Eid ki namaz musalmaan, muqem, sahatmand, aqil, baligh aur beena mard par waajib hai. Lihaza musafir, na-baligh, majnoon, andha, aurat aur chalne phirne se mazoor shaksh par waajib nahi hai.

Jo sharait jumah ki namaz farz hone ke hain wahi sharait eid ki namaz ke bhi hain. Lihaza eid ki namaz baghair jamaat aur tanha nahi padhi jasakti.

### Eid ke rooz ghusul aur umdah kapde

Eid Haq ta'ala shanuhu ki ziyafat ka din hai. Is liye is munasabat se ghusul karna aur umdah kapde pehenna aur etar lagana sunnat hai. Ibne Abbaas  se marwee hai ke Aap  eid ke din ke liye ghusul farmate the. Imam ibne Qayyim (r.a) farmate hain ke Nabi-e-Kareem  eidein ke mouqe par apna sab se umdah libaas pehente. Aap ke paas ek intehayi khoob surat jhubba tha jo aap eidein aur juma ke liye pehna karte the.

(Zaadul Ma'aad)

### Namaz-e-Eid ka tareeqah aur masaail

Pehli rakaat me kul 4 takbeeraat hongii. Charon takbeeraat me haath kaano tak uthaye. Pehli aur chouthi takbeer ke waqt haath baandh le. Yeh baat zehen me rehni chahiye ke jis takbeer ke baad kuch padhna hai waha haath baandhle, aur jis takbeer ke baad kuch padhna nahi hai waha haath chood de. Mulahaza kijiye:

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Pehli takbeer	Haath uthakar	Sana padhna
	baandhna	
Doosri takbeer	Haath uthakar	
	chood de.	
Teesri takbeer	Haath uthakar	
	chood de.	
Chouthi takbeer	Haath uthakar	Qirat ki jaati hai
	baandhle.	

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Qirat ke baad jo imam kare uski iqteda ki jaye. Ek rakaat mukammal hojayegi. Ab doosri rakaat me imam pehle surae fateha aur zamme surah karega. Phir 4 takbeeraat kahi jayegi. Pehli 3 takbeeron me haath utha kar chood de aur chouthi takbeer me haath uthaye baghair takbeer kehthe huwe ruku me chalajaye. Baqiyah arkaan aam namazon ki tarah adaa kiye jayenge.

- (1) Eidul Fitr ki namaz se pehle mutlaq nafil namaz padhna durust nahi hai. Balke makrooh hai.
  - (2) Eidul Fitr ke din tamaam rozedaar Allah jalla shanuhu ke mehmaan hain. Isliye eidul fitr ki namaz se pehle ek ya usse zaa'id taaq khajoor khana masnoon hai. Aur khajoor mayassar na hone ki surat me koie meethi cheez khana mustahab hai.
  - (3) Eid gaah paidal jaana chahiye na ke sawari par. Kyun ke isme tawazu hai.
  - (4) Agar koie gaadhi ya koie sawari se eid gaah chala jayae to na koie gunaah hai aur na koie karahat. Sirf khilaafe aoula hai. Agar eid gaah door ho to makrooh bhi nahi.
  - (5) Agar koie shaks saudi arab me eid ki namaz padh kar hindustan aata hai aur yaha bhi doosre din eid hai to use hindustaan me bhi eid ki namaz padhni chahiye.
  - (6) Agar kisi ki namaz-e-eid ki takbeeraat choot gayi is haal me ke imam abhi qirat kar raha hai to yeh shaks namaz me dakhil hote hi 3 takbeeraat jaldi se kahega phir imam ki itteba karega.
  - (7) Aur agar imam ko ruku ki haalat me paaye to takbeere tehreemah keh kar khade khade 3 takbeeraat keh kar phir ruku me chala jaye. Aur agar aisa karne me imam ke ruku se sar uthane ka andesha ho to fouri ruku me chala jaye aur haath uthaye baghair 3 takbeeraat ruku me kehle.
  - (8) Aur agar imam ruku se uth kar seedha khada hogaya aur uski rakaat fout hogayi to ab takbeeraat na kahe balke ab imam ke namaz se
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farigh hone ke baad ek rakaat mukammal karne ke liye jab tehrega to sana, ta'awwuz aur tasmiyah wa qirat se farigh hone ke baad ruku me jane se pehle takbeeraat kahega.

- (9) Musafaha wa muaanaqah namaz-e-eid ki sunnat nahi hai. Isi liye hamare aslaaf wa akabir ka namaz-e- eid ke baad musafaha wa muanaqah karne ka kabhi mamool raha hi nahi hai.
- (10) Jis shaks ko eid ki namaz hi na mile to wo tanha eid ki namaz nahi padhega. Balke apne ghar jakar tanha 2 ya 4 rakaat nafil padhega aur toubah wa isteghfaar karega. Albatta chand logon ki choot gayi to wo kisi khule muqaam ya haal jahan har ek ko aane ki ijazat ho namaz-e-eid padh sakte hain.

## Eid Mubarak

## Eid kaise manaye:

Eid aarahi hai. Aap ke bachche (khuda aap ka saaya unke saron par qayim rakhe) khush horahe hain ke naye naye rangeen kapde pehenne ko milenge. Tarah tarah ki mithaiyan aur acche khane; khane me aayenge aur eid gaah me naye naye khilone khareedenge. Aap ko apne bachchon ki khushiyaan mubarak. Lekin yeh bhi kabhi aap ne socha hai ke un mithaiyon aur khano ki lazzat kitne lamhon tak aur kapdon aur khano ki khushi kitni deir qayim reh sakti hai? Kapde maile honge, khilone tootenge, aur mithaiyan halaq ke neeche utar jayengi. Apne bachchon ko hasta khelta dekh kar thodi deir aap bhi khush holenge. Lekin jis tarah thodi hi deir ke baad unki udaasi yaqeeni hai. Isi tarah aap ki bhi khushi teherne waali nahi. Aap wo daayimi khushi kyun na khareed farmale, jise na kabhi zawaal ho aur na jis se aap mehroom hosake?

Aap ke padoos me, aap ke mohalle me, aap ki basti me aap hi ke bachchon ki tarah dil rakhne wale aur dilon me armaan wa shouk rakhne wale kuch aur bachche bhi hain jin ke naaz bardaar maa, baap aaj is aalam me moujood nahi, eid unke ghar me bhi aayi hai par unke chere udaas hai aur koie unki udaasi par kudhne wala nahi. Unke dil ghamgheen hain aur koie unki ghamghini ko door karne ki tadap apne dil me rakhne wala nahi. wo be-waali wa waaris hain, aap unki sarparasti kijiye. Wo be-aasra hain aap unka aasra baniye. Aap ki eid jab hi maqbool hosakti hai jab aap unki eid ko apni eid banaye, aur apne dil me yeh khayaal tak na laye ke aap unpar koie eahsaan wa nawazish kar rahe hain. Balke apni khush bakhti par sajdah e shukr karen ke aap ko apni aaqibat sudhaarne ka ek aur mouqa diya gaya. Agar aaj ek yateem ki bhi eid aap ne karadi to kal jab tamaam haste huie chehre rorahe honge aap ke chehre par inshallah us waqt bhi tabassum raqs kar raha hoga.

(Az Sacchi baatein)

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## Shawwaal ke roze

Ramazan ke baad shawwaal ke 6 rozon ki bhi badi fazeelat hai. Chunanche hadith me hai:



من صام رمضان ثم اتبعه ستا من شوال كان كصيام الدهر  
*Jo shaksh ramazan ke roze rakhe phir shawwaal ke 6 roze bhi rakhle to use saal bhar roze rakhne ka sawaab milega.*

(Muslim,1/369)

- (1) Shawwaal ke rozon ke wahi ahkaam honge jo ramazan ke liye hain.
- (2) Shawwaal ke rozon ka eid ke doosre din hi se rakhna zaroori nahi hai.
- (3) Shawwaal ke rozon ko lagataar rakhna bhi zaroori nahi hai. Balke maahe shawwaal ke khatam tak kabhi bhi rakh sakte hain, aur wahi sawaab ke mustahiq honge.
- (4) Shawwaal ke 6 rozon ki takmeel par choti eid ka manana Quran-o-Hadith me nahi hai. Islam me sirf 2 eid hain Eidul Fitr aur Eidul Azha. Teesri eid ka tasawwur islam me nahi hai.

## Saal bhar ke roze



Youm-e-arafah (9 zilhijjah) ka roza:

*Hazrat Qatada  se riwayat hai ke Rasoolullah  ne irshaad farmaya: "Arafah ke din ka roza to mujhe Allah se umeed hai ke wo guzistah ek saal aur aane waale ek saal ke gunahon ka kaffarah bana deta hai.*

(Tirmidhi,1/157)

Note: Gunahon se muraad gunaah sageerah hai. Kabeerah gunaah baghir toubah ke maaf nahi honge.

Youme aashurah ka roza:

*Hazrat Qatada  se riwayat hai ke Rasoolullah  ne irshaad farmaya. Aashurah ke Roza silsilh me mujhe umeed hai ke us ki wajh se guzistah saal ke gunah muaf ho jaain*



(Tirmidhi,1/158)

Note: Sirf 10 muharram ka roza rakhna makrooh hai. Lihaza 9-10 ya 10-11 ka roza rakhe.

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15 shabaan ka roza:

Shabe baraat ke mustahab aamaal me se ek yeh bhi hai ke din me roza rakha jaye.

*Hazrat Ali  riwayat karte hai ke Rasoolullah  ne irshaad farmaya: "Jab shabaan ki 15 wi raat ho to us raat ko ebadat karo aur din me roza rakho, isliye ke Allah ta'ala is raat aasmaan-e-duniya par aate hain aur ghuroob-e-aqtaab tak rehte hain. (ibne majah, 99)*



Ayyaame beez (Qamari maah ke 13, 14 aur 15) ke roze:

Har mahine ke 3 roze rakhna bil-ittefaaq masnoonon mustahab hai.

*Hazrat Abu Hurairah  farmate hai ke mere khaleel  ne har maah 3 din roze rakhne ki wasiyyat ki.*



(Bukhari, 1/266)

Ek hadith me hai ke har maah 3 roze rakhne wala poora zamana roze rakhne wale ke hukum me hai.

*Hazrat Qatada  se riwayat hai ke Rasoolullah  ne irshaad farmaya: "har mahine me 3 roze ek ramazan se doosre ramazan ke (poore mahine ke) yeh saal ke rozon ke barabar hain.*

(Muslim, 1/367)

Yeh roze qamri maah ke 13, 14 aur 15 ko rakhe jayenge.

*Hazrat Abuzar ghifari  riwayat karte hai ke Rasoolullah  ne farmaya: "Aye Abuzar! jab tum mahine ke roze rakho to 13, 14 aur 15 ko roze rakho.*

(Tirmidhi, 1/159)

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## Makrooh wa Mamnoo roze



Eidein aur ayyaame tashreeq ka roza:

Eidul Fitr, Eidul Azha aur ayyaame tashreeq (11,12,13 zilhijjah) ko Allah ta'ala ne khane peene aur khushi manane ke liye banaya hai. Isi liye Rasoolullah ﷺ ne in dino me roza rakhne se mana farmaya. (Pehla din yani eidul fitr) tumhare rozon se iftaar ka din hai aur doosra din (eidul azha) jisme tum loog apne qurbani ke jaanwaro se khate ho.

(Bukhari,1/267)

## Shabaan ke nisf-e-aakhir ka roza

Shabaan ki 15 wi tareekh ke baad 16 wi tareekh se shabaan ki aakhir tareekh tak roza rakhna makrooh hai.

*Hazrat Abu Hurairah  se marwee hai ke Rasoolullah  se ne farmaya: "Jab shabaan ka nisf (aakhir) bach jaaye to roza na rakho."*

(Tirmidhi,1/155)

## Soume deher

Yani musalsal roze rakhna. Kyun ke Rasoolullah ﷺ ne farmaya: "Jis ne soume deher (yani musalsal roze rakhe) usne na roza rakha na iftaar kiya.

(Muslim,1/366)

## Soume wisaal

Yani bila iftaar-o-sahri qasdan musalsal roze rakhna, chahe lagataar 2 din ho ya us se zaid.

Shaikhain ki riwayat hai ke Rasoolullah ﷺ ne soum-e-wisaal (pai dar pe) roze rakhne se mana farmaya (Bukhari,1/263)

## 16 sayyidon ke naam se roze

16 sayyidon ke naam se har qamari maah ki 16 wi tareekh ko khaas karke 16 maah tak pabandi se roze rakhna ek mushrikana amal hai. Quran-o-Hadith ya amale sahaba se sabit nahi hai. Sharan bilkul durust nahi hai, balke yeh ghairullah se madad talab karne aur uski ebadat ke mushabeh hai. Is se bachna har musulman ke liye zaoori hai. Yahi iman ka taqaza hai.

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Mazeed malomaat ke liye jamiyah ke muftiyaan-e- kiraam se in numbers par raabta karsakte hain:

Moulana Zakariyah Fahad Qasmi:	9700783103
Mufti Shaikh Asadullah Yasir Hussami:	9700629573
Mufti Irfan Qasmi:	9032794902
Mufti Muhammad Abdul Ahad:	9396661309



## Makhaz-o-Masadir

1. Quran-e-Majeed	
2. Al-Jamius Sahih	Al-imam Muhammad bin ismail al-bukari
3. As sahihul Muslim	Al-imam Abul Hasan bin hajjaaj bin muslim
4. Mishkatul Masabeeh	Shaikh Waliuddin abu abdillah Muhammad ibne abdillah khateb baghdadi
5. Al-Hidayah	Shaikhul Islam abul Hasan Ali bin Abu bakr Burhanuddin marghinani
6. Raddul Muhtaar	Ibne Aabideen shami
7. Al Behrur Raiq	Ibne nujaim misri
8. Jawahirul Fiqh	Mufti Shafee saheb
9. Qamoosul Fiqh	Moulana Khalid Saifullah Rehmani
10. Jadeed Fiqhi Masail	Moulana Khalid Saifullah Rehmani
11. Kitabul Fatawa	Moulana Khalid Saifullah Rehmani
12. Ramazan ke sharaee ahkaam	Moulana Mufti Muhammad Mustafa Abdul Quddoos Nadvi
13. Fatawa Raheemiyah	Mufti Sayyad Abdur Raheem Laajpuri
14. Fatawa Mehmoodiyah	Mufti Mehmoodul Hasan Gangohi
15. Aap ke masail aur unka hal	Moulana Yousuf Ludhyanvi
16. Ahsanul Fatawa	Mufi Rasheed Ahmed saheb
17. Sacchi Baetein	Moulana Abdul Majid Daryabadi.
18. Zadul Ma'ad	Imam Ibn-e-Qayyim Jauzi
19. Ibn-e-Majah	Abu Abdul Muhammad ibn-e-Yazeed Qazweeni
20. Tirmidhi	Abu Eesaa Muhammad ibn-e-Surah ibn-e-Shaddad Tirmidhi

## Breaf Introduction of Tajweedul Quran Educational & Charitable Trust

Dear Brothers and Sisters in Islam,

As salaam u alaikum wa rahmatullahi wa barkaaturh!

Religion comprises of a couple of things, firstly the teaching of Allah (SWT) and the other being the methodology and practices of Prophet Muhammad (SAWS). These two things are accepted wholly by every Muslim but not practiced by any of them even a percent whereas these two things are the identity and speciality of Islam and Muslims. Islamic institutions are such sources which demand all Muslims to be connected to their religion and protect the specialities and identity of Islam by educating the Muslim generation the doctrine of oneness of Allah (SWT), Prophecy of Muhammad (SAWS) and Islamic values. Hence, the stature of Islamic institutions for Muslims is similar to that of a heart in human body.

Tajweedul Quran Educational and Charitable Trust was founded 30 years ago for the purpose of protection of Islam and its culture, and also the protection of the identity and personality of its followers. Alhamdulillah, the trust is serving on different fronts for the same cause. It's necessary to clarify that the Trust functions under the patronage of eminent Islamic scholars of the state and its all expenses get audited annually by a Chartered Government Accountant.

Since its foundation, 770 boys and girls completed memorization of Holy Quran, 12 girls graduated as Aalimah, 730 learned Holy Quran and Deeniyyat along with Tailoring and Embroidery training. Huffaz of this institute who graduated as Aalim or Aalimah from other madrasas are approximately 300.

The Trust has four below mentioned major institutions functioning under it:

### **JAMIA ISLAMIA TAJWEEDUL QURAN**

This institution serves the purpose of educating Muslim boys with courses from basic Arabic learning with tajweed to Hifz-E-Quran as well as

Urdu, English and Mathematics, these subjects are taught and practice is also done.

### **JAMIA ISLAMIA BANATUL ABRAR**

This institution serves the purpose of educating Muslim girls with courses from basic Arabic learning with tajweed to Hifz-E-Quran, they are taught religious knowledge as well as Urdu, English and Mathematics with proper arrangement of Hijab.

### **MAHAD AAISHA SIDDIQUA**

This section provides the Aalimiyat course (7 Years) to the Haafiz-E-Quran girls and the girls coming from college or school education.

### **HARMAINPUBLIC SCHOOL**

This institution aims at the academic excellence and religious education of poor and needy Muslim generation with affordable tuition fee so that education may not become business. In this institution the trust provides academic courses equivalent to the Government syllabus with Islamic values and Deeniyat in Islamic environment. At present it has classes from Nursery to 7th standard. In-shaa-Allah, classes will be upgraded gradually.

### **ISLAMIA TAILORING & EMBROIDERY TRAINING CENTER**

This institution teaches tailoring to women and girl students along with basic religious education and narrations of Prophet Muhammad (SAWS) also read to them daily for 20 minutes, test is conducted every six months upon that they are issued certification of completion and prizes are distributed among them according to their grades. During last 8 years 730 women and girls are benefitted from it.

### **TRUST'S WELFARE & SOCIAL SERVICES**

Other than these four institutions trust's social and welfare works are as follows:

60% to 70% of the students (boys & girls) are from needy and poor families, trust does not charge any fee from them and provides them free education, uniform, Burqa, Stationary and provision. Guardians of orphans and students from poor and needy families receive scholarship of Rs.1000 monthly.

Morning and evening classes for school going students are arranged by the trust for free, salaries of teachers are paid by the trust.

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Students who want to pursue higher studies in reputed Jamia after completing Hifz from this trust and they are in need of financial support, trust sponsors them and gives them Rs. 1500 to Rs 2000 monthly till their graduation.

Trust is providing salary believing it is its responsibility to 5 teachers who are serving in remote areas under “Majlis Tahaffuz Khatm-e-Nabuwat”

Trust provides the needy and widows basic necessities at the time of festivals and marriages and provides the expenses of burial and kafan.

Trust conducts weekly gathering of “Islah-e-Mu'asharah” on every Thursday after Zohar prayer under the guidance of famous scholar of Andhra Pradesh his Excellency Hadhrat Maulana Shah Jamal-ur-Rahman sahab who regularly addresses the gathering every alternate Thursday, students and members of the community benefits from his speeches and good advices. Also there is an arrangement of gathering on every Monday after Eisha prayer by his Excellency Hadhrat Maulana Shah Kamal-ur-Rahman sahab Qasmi successor of Hadhrat Sufi Ghulam Muhammad sahab Qasmi (May Allah fill his grave with His noor) for the purification of inner self and lectures on Tasawwuf. Scholars from other states also address the gatherings on their visit to Hyderabad.

## DEPARTMENT OF PRINTING AND PUBLICATION

For the religious awareness this department publishes booklets, wall papers etc whenever requirement arouses. Therefore, a booklet on the topic “Way to perform Salah in the light of Sunnah” is published in Urdu and English language and “Aqa'id Ahl-us-Sunnah-wal-Jama'ah” is printed in chart form. Several other publications are on the way.

## STRENGTH OF STUDENTS

Almost 1300 students (boys and girls) and women are benefitting from all four institutions and other social activities:

1. Jamia Islamia Tajweedul Quraan	535
2. Jamia Islamia Banatul Abrar	312
3. Harmain Public School	450
4. Islamia Tailoring and Embroidery	60
Makatib sponsored by trust are	8.
<b>Total(Students)</b>	<b>1297</b>
<b>Total Teachers &amp; Staff</b>	<b>82</b>

We are not proud of our achievements. Whatever the trust is today it is

duly by the mercy and bounty of Allah (SWT) and sincere co-operation of philanthropic brothers and sisters. In-shaa-Allah it will progress and move forward by your moral and financial support.

## **ANNUAL EXPENDITURES**

The present annual expenses of the trust are Rs.70,00,000 (Seven Million Indian Rupees only) which are fulfilled by the donations of philanthropic Muslim brothers and sisters in the form of Zakat, Sadaqat, Skins of the sacrificed animals, Lillah Donations and Sponsorships of students and teachers (monthly and annual).

## **AIMS AND TARGETS OF TRUST**

► Separate building for Girls Section ► Renovation and Expansion of existing “Faiz-E-Abrar” Library and Reading Room ► Sponsorship of Islamic Missionaries and speakers in the Trust's Neighbourhood ► Establishment of institutes and sponsorship of its employees for preaching Islam in rural and suburban areas where other missionaries are spreading their message in full swing.

## **PRIMARY NEEDS**

Trust has decided to increase salary of its teacher in the view of current inflation rate that he/she can teach without further worrying about the provision. Therefore remuneration for primary teacher is Rs. 6000, for teacher of Hifz class is Rs. 7000, for the teacher of Aalim course is Rs. 9000, for Hafiz Aalim and Mufti is Rs. 10000 and for preacher is Rs. 12000. You are requested to sponsor a teacher for whole year or half year. In-shaa-Allah you will be rewarded in manifolds till the Doomsday.

In view of increasing strength of students it is become compulsory for the trust to have separate building for the girl students. Therefore, trust acquired building plan and intended to start the construction on the land which is 700 sft., this building is comprise of 3 storeys with 42 classrooms on a floor and each of the classroom is costing approximately Rs. 4,95,000. You are requested to take responsibility of one classroom or more in the name of Prophet Muhammad (SAWS) or for the Isal-e-sawab of you, your parents and relatives and encourage others. In-shaa-Allah it will earn you rewards till the Doomsday.

Among our aims is to establish Makatib in villages. Trust also wants to establish well equipped computer lab, computers are needed for this purpose. Buying books and Almirahs for library is needed.

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Proposed view of Jamia Islamia Banatul Abrar (Girls Building)

42 class rooms ke saath teen manzil per mushtamil  
is emaarat ka tameeri kaam jaari hai,  
**ek class room ki tameer ka kharch**  
**taqreeban 4,95,000/- Rs. hai**

Aap hazrat say guzarish hai ke Huzoor (s.a.w.s) ya apne  
marhoom walidain, rishte-darow ke eesaal-e-sawab ke liye  
ek room ya is say zayed ke kharch ki zimm-e-daari qubool  
farmaien, Insha-Allah ye ta'awun aap ke naam-e-amaal me  
ta-qiyaamat nekiyan likhata rahega.

## **TAJWEEDUL QURAN EDUCATIONAL & CHARITABLE TRUST®** ba ek nazar

- Tedaad talaba wa taalibaat (1297)
- Tedaad Muallimeen wa Muallimaat (87)
- Tedaad Farigheen-e-Hifz (770) ► Tedaad Aalimaat (12)
- Tedaad farighaat tailoring (730)
- Saalana kharch (82,00,000/- Rs.)

## **TAJWEEDUL QURAN EDUCATIONAL & CHARITABLE TRUST®**

**Azad Nagar, Amberpet, Hyderabad - 13. India.**

**Cell: 9700783103, 9849286540**

A/c No: 10092106040, S.B.I. Amberpet, Hyd-13

E-mail: tajweedulquran9@gmail.com